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JULY 1968

In this issue:

The American Woman, 1968
Tough Week for a Ghetto Family
Uniting Conference Wrap-up

At 3,000 feet in the Cévennes Mountains, an Alpine atmosphere surrounds the ecumenical training center at Chambon-sur-Lignon. Here, missionaries from many lands study French.

It may be news to you, but a missionary simply doesn't land in Africa and begin his Christian witness in sign language. One of the first questions he will be asked is:

Parlez-vous Français?

Afoot in Chambon—with Marcia Henry, Gaila Bush, and Lynn Larson, short-term United Methodist missionaries to Algeria.

PROTESTANT missionaries, chosen for service in any one of a dozen countries in Africa, actually begin their tour of duty in a small village in France.

Chambon-sur-Lignon, surprisingly, is 85 percent Protestant in a largely Catholic country. Situated at the northern tip of the Cévennes Mountains in the Lyon-St. Etienne area of southeastern France, it is quaint and scenic. But more important from the missionary's viewpoint is the role Chambon plays as the home of Accueil Fraternel, which means "brotherly welcome."

L'Accueil Fraternel is an interdenominational training center which provides intensive training in the French language, and is a project of the United Church Board of World Ministries in New York and the Eglise Reformée de France. It is in existence because a missionary in many areas of the world would be largely ineffective without being able to speak French.

Missionaries-to-be in French-speaking countries of Africa and the island of Madagascar, may take additional courses at Collège Cévenol, an outstanding French Protestant secondary school in Chambon. Here, too, they observe French methods of instruction and acquaint themselves with French school materials.

Not only does the school provide competent language professors, there are weekly seminars led by missionaries on furlough, former missionaries, visiting African students and pastors, as well as various officials who work in Africa.

There is more to learn here, however, than simple fluency in French. In addition, the missionaries from various countries and denominations take part in seminars dealing with problems peculiar to Christian missions on the vast continent to the south. They study hygiene, first aid, and the nature of tropical diseases they may encounter. They take part in daily ecumenical worship and study the ecumenical aspects of the work awaiting them.

Former students at the school now are in some 12 French-speaking countries. Many were at Chambon for six months or longer (a minimum of three months is required). And they are speaking French in a variety of accents—German, Scandinavian, Dutch, English, Irish, and American. Whatever their denomination—Lutheran, Mennonite, Presbyterian, or United Methodist—each owes a debt to the language school in the little town of Chambon.

For when an African asks, *"Parlez-vous français?"* each can answer an emphatic, *"Oui!"* —H. B. TEETER

Although seminars and language study occupy from six to eight hours a day, young missionaries find time for fellowship, music, hiking, and—in warm weather—swimming in nearby Lignon River.

Long before they leave for their assignments in Algeria, Mr. Larson and Miss Bush will know of the many problems facing that country, and will study the Islamic traditions in relation to Christianity.

Po Yan's mother died when Po Yan and her twin sister were born. Their father didn't want the girls and so for two months all he fed them was boiled rice water.

When he finally abandoned them outside the gate of our Babies Home in Formosa, Po Yan was barely alive, suffering from acute malnutrition, too weak to even cry.

Doctors gave her no chance at all, yet stubbornly she held on. She didn't walk until she was two years old, and today, even though she is alert and healthy, you can still see a hint of sadness in her eyes. What will happen to her next, with her mother dead and a father who doesn't want her?

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough, I give thee the right hand of fellowship.
—John Wesley (1703-1791)

Together® / July 1968

After-Hour Jottings . . . We sat hypnotized before television that weekend after Memphis, the fires of burning cities flickering in our faces. Even before we returned to the office on Monday, we realized that many heartbreaking stories lay behind the more sensational news of looting, rioting, and arson.

Hundreds of innocents, mostly Negroes, were homeless victims of the tragic events triggered by an assassination.

We thought you should know the story of one of these families. To tell it, we sought—and found—a skilled writer-photographer team familiar with the ghetto and its residents. Both are Negroes: **Roy Lewis** (above), a native of Natchez, Miss., a veteran, and a skilled photographer who also is an IBM data-processing machine operator for *Ebony* magazine; and Miss **Phyllis T. Garland**, associate editor-writer for *Ebony*, a native of

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JOTTINGS/ (Continued from page 3)

McKeesport, Pa., and winner of numerous writing awards.

Graduating from high school with honors in 1957, Miss Garland attended Northwestern University, studied journalism, and entered graduate school. Realizing that people are her main interest, she left school to "work as a maid in a beauty shop, as a night-club singer, and part-time actress" before joining the staff of the *Pittsburgh Courier*, a Negro newspaper, where her mother worked as city woman's editor and TV-entertainment editor.

Miss Garland

To write *A Ghetto Family: Victims of Violence* [pages 16-21], Miss Garland moved in behind the ruins of Chicago to concentrate on the Mark Sadler family. Roy Lewis' camera moved with her to portray the people whose voices speak simply but eloquently for many. His camera work shows the same artistic sensitivity that characterizes his numerous one-man photographic exhibits. His many assignments have included book and record album jackets, activities of street-gang members, and coverage of the great Chicago blizzard (1967) for *Life*.

We must confide that while we ordinarily look forward to writing this column —not as a chore, but as a pleasant, informal chat—there is another thing we'd rather be doing right at the moment.

We'd rather be standing where that man is standing on **this month's cover.** The waterfall is called Havasu Falls, and it is in a side canyon in Grand Canyon National Park. The photographer, **A. Stephen Johnson** of Athens, Ga., tells us he was there on his 1966 spring holiday.

"I made this picture while on a camping trip with the University of Colorado Hiking Club," says Mr. Johnson who gives his address as the University of Georgia's department of zoology. The man in the picture is Don Vasicek, a graduate student in physics at Colorado.

Like several other color pictures in our files, this photograph is a holdover-for-special-use from TOGETHER's 1967 Photo Invitational *The 148th Psalm*.

Mr. Johnson says his photograph was inspired by the following passage from the psalm: "And he established them for ever and ever; he fixed their bounds which cannot be passed."

He adds: "This passage gives one a sense of the greatness of God contrasted with the smallness of man, and I get the same feeling from this picture . . ."

Well, the 1968 Uniting Conference of The United Methodist Church—keep that *United* in mind—is history. Texas proved big enough to accommodate the thousands who poured into Dallas late last April, but for two weeks it was quiet, quiet, quiet here in our editorial offices at Park Ridge, Ill. Fully half of our staff was in Dallas, not only to edit and publish the *Daily Christian Advocate*, an official record of day-by-day conference proceedings, but to bring you this month's report on the nation's largest church merger [see page 5].

Speaking of writers and writing, sometimes it is true that the closer you are to a subject, the harder it is to write concisely and objectively about it. There are too many byways to wander down, too many incidentals crying out for "equal time" on the paper before you.

It was no different when Associate Editors **Helen Johnson** and **Martha Lane** were assigned to write about the American Woman, this issue's central theme [pages 32-52]. Since the men on our staff profess to know less and less about this subject as the years go by, neither Helen nor Martha could expect any help from us. (One male staff member did start toward the editor's office with a suggestion that he could write a *Man Looks at Woman* type of thing; however, he changed his mind, broke stride, and ended up at the water fountain.)

As it turned out, neither of our associates on the distaff side needed help, although Helen says: "Trying to cover the subject in only 20 pages was like trying to empty the Pacific Ocean with a child's sand bucket."

Behind the scenes: This month's back-of-the-book color feature on the Torah is based on information obtained largely from Professor **Walter G. Williams**, department of Old Testament, the Iliff School of Theology, Denver, Colo. . . . For the story of the **Roland Stanton** family of Ketchikan, Alaska, we sent a long list of questions which both Mr. and Mrs. Stanton were kind enough to answer in detail. But it just now occurred to us that we might have telephoned instead—direct dialing area code 907!

Here, with the vacation season at hand and the roar of Havasu Falls echoing in our imagination, it would be nice to talk to the Stantons by telephone. They have waterfalls up there, too, not to mention snowy peaks, glaciers, and white-water rivers. —*Your Editors*

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Bishops clasp hands, signifying the moment of Methodist-EUB union.

A Union...And Much More

New Church Born In Dallas

Largest Religious Merger In U.S. History

United Methodists Plan For Future

So said the April 23 headlines in hundreds of newspapers across the United States, as a nationwide television audience watched the historic uniting ceremony in the Texas city. Inside the mammoth Dallas Memorial Auditorium, a capacity throng of 10,000 witnessed the formal rite which joined The Methodist Church and The Evangelical United Brethren Church in a new denomination with 11 million members in the U.S. and a million more in 50 other countries around the world.

The events climaxed many months' preparation and, in fact, nine years of Methodist-EUB negotiation. And almost from the opening gavel of the first business session, it was clear that this was not to be a conference like any other which delegates from either church had seen before.

There is risk, in describing the historic Dallas meeting, that the word "new" will come to sound like a cliché. Out of it came *new* programs, *new* leadership, *new* stances, *new* structures, *new* willingness to meet controversy squarely, and, more impressive than anything else, *new* daring to ask 12 million United Methodists to make new sacrifices as a Christian community in confrontation with a not-so-new but changing, incredibly complex, and conflict-wracked modern society.

Surprisingly, perhaps, the feeling of unity engendered by the union ceremony was not dissipated in the subsequent days of sometimes heated debate. Lines of separation, when they appeared, were rarely along the lines of former Methodists versus former EUBs, but rather between progressives and conservatives from both groups.

Far more decisive than any lingering sense of Methodist and EUB denominationalism in shaping the conference's direction was the activity of two close-knit church "renewal" groups—both on and off the conference floor. Methodists for Church Renewal (MCR), an organization formed prior to the 1964 Methodist General Conference, was represented by spokesmen in important Uniting Conference roles and its members were influential debaters on key issues.

The second group, Black Methodists for Church Renewal (BMCR), was formed early this year, and its leaders, too, were vocal and effective, indicating for some other delegates, perhaps, what black churchmen mean when they use the phrase "black power."

MCR and BMCR, using carefully prepared strategy, affected the conference's action far out of proportion to their numbers, and few of the measures they championed were defeated. But they could not take sole credit. Their causes, it turned out, were causes which a majority of the delegates were predisposed to favor.

The conference, particularly its first week, was packed with electric moments of high emotion and excitement. But toward its close it became abundantly clear that such two-week sessions put a severe strain on the nerves,

stamina, and goodwill of all concerned. The final Uniting Conference session, a marathon which held forth until nearly 12:30 a.m., very nearly collapsed into parliamentary chaos when the delegates could not agree on how to handle matters which had not yet been debated.

Acting finally in near desperation, the conference adopted without debate all material which had been approved by its Legislative Committees for inclusion in the new United Methodist *Discipline*. The Joint Commissions on Union were authorized to work with the *Discipline*'s editors to harmonize any conflicts adopted unknowingly.

Publication of the *Discipline* is not expected until early 1969, but a separate printing of new legislation regarding local-church organizational procedures is planned this fall.

Recognizing the need for an early review of the work done in Dallas, the Uniting Conference called a special General Conference session to be held April 20-24, 1970, in Baltimore, Md. This five-day meeting, it was emphasized, will be a working session "without pageantry and pomp." Its cost was estimated at about $500,000. The next regular session will be held April 16-30, 1972, in Atlanta, Ga.

Reflecting on the Dallas meeting at its close, Bishop Eugene M. Frank of St. Louis, first president of the United Methodist Council of Bishops, said, "Mission has constantly taken precedence over structure. . . . There has been a very obvious mood to shape this small part of the Body of Christ so that it would be best equipped and prepared to make real in our society the love of God for all men, his forgiveness and grace, his demand for justice and humanity.

"The shape of this new church will please some and displease others. But we can live with what we have done here if each local congregation is also determined to make real the mission of Christ in the world."

Quadrennial Program

Approval of a wide-ranging four-year program which will mobilize major energies and resources of The United Methodist Church in efforts for reconciliation, witness, and renewal in the face of crisis was the first major action of the Uniting Conference—and, in the minds of some, its most significant one.

The new Quadrennial Emphasis, titled *A New Church for a New World,* includes these particulars:

- Establishment of a $20 million "Fund for Reconciliation," through voluntary contributions over and above regular giving, which would finance the program. At a special offering during the conference, delegates, bishops, and board and agency officials pledged $464,569.
- Creation of a "United Methodist Voluntary Service" corps which would channel persons 18 to 30 into special task forces to work for reconciliation and reconstruction.
- Immediate self-examination by each local congregation to determine whether its ministries are relevant to contemporary needs and demands.
- Church-wide study of the Sermon on the Mount as the beginning of fresh reexamination of the words of Jesus "as they shed light on the inescapable obligations of this hour" and as they may lead churchmen "to correct the long-standing attitudes which have brought about the present crisis in the nation and around the world, especially as this crisis is prompted by racial injustice."
- Special efforts to listen to and minister to those victimized by "manifold social dislocations," particularly racial and ethnic minorities, the poor in both urban and rural communities, and young persons.

The new program will be supervised by the Council of Bishops through a special quadrennial committee it has appointed. Similar committees will be formed at episcopal-area and annual-conference levels.

In calling for the new program, the Co-ordinating Council, headed by Bishop James K. Mathews of Boston, emphasized again and again the deepening crises that confront churchmen all over the world.

"Every person is a child of God," the report declared, "yet social structures, many prejudices, economic orders, and international relations threaten human dignity and freedom. The new church should use its structure and power" to address these problems and thus become "a dramatic sign of hope and a symbol of compassion."

Bishop Mathews, who presented the proposal to the conference, said that one of the underlying motivations for such a far-reaching program was the need to take the present crisis, both at home and abroad, seriously. "There is emphasis on the crisis in our nation," he declared, "because many of us are convinced that if we do not act now in a concerted way as churchmen, we are on a disaster course."

Bishop W. Ralph Ward of Syracuse, another of the program's principal framers, said it is not just another program being handed down from the top.

"Local churchmen are calling for action, and also for autonomous use of at least some of their dollars," he said, referring to the provision that episcopal areas will retain half of the funds raised for use locally.

The Voluntary Service Corps idea was enthusiastically received by conference delegates, though several protested the 18-to-30 age specification. While volunteers will receive only subsistence pay, some delegates said older persons also were eager to serve, and that working together would reduce the generation gap.

Bishop Mathews explained that "there would be no barrier to those over 30 years of age being received as volunteers," but that the Co-ordinating Council preferred to focus on those from 18 to 30, many of whom already had expressed great interest in such a program.

The quadrennial emphasis program also recommends:

- Placement of larger numbers of Negroes in decision-making positions throughout the church;
- Study at all levels of the church with the idea of investing funds in low-yield enterprises serving the poor;
- Churches and church agencies joining at every level in a wider coalition with other groups, both religious and secular, in creative response to crisis;
- Examination of church resources at all levels with the idea of redirecting them toward alleviation of the present crisis; and
- The use of all influence by all churchmen as citizens to support far-reaching action by governmental units at all levels in response to social illness.

Race, Religion Agency

Creation of a new, four-year Commission on Religion and Race with a full-time staff and broad responsibilities was one prominent sign of the strong current of support for racial reconciliation and progress that ran through all Uniting Conference sessions, particularly regarding early elimination of the last vestiges of segregated structures in The United Methodist Church.

The new commission, which is to begin its work as soon as possible, was instructed to assume general church responsibility for such matters as:

- Merging annual conferences, particularly the remain-

A fish-eye camera captures the yawning expanse of Dallas Memorial Auditorium, site of the Uniting Conference.

ing former Central Jurisdiction (Negro) conferences which are to be assimilated into the five geographic jurisdictions. At the end of May, only nine such conferences remained, four within the South Central Jurisdiction, five within the Southeastern Jurisdiction. A question about the new commission's authority to effect mergers was referred to the Interim Judicial Council, which ruled that the commission's powers are "advisory and promotional" and that any mergers still must follow procedures outlined in the church's Constitution.

• Supervising the Temporary General Aid Fund, established in 1964 to bring salary and pension levels for Negro ministers closer to those of their white counterparts. In the next four years, $4 million will be raised for this.

• Establishing contacts and co-operating with other denominations, especially Negro Methodists, and with "prophetic movements for racial and social justice."

• Planning and conducting programs such as convocations on religion and race, interracial pastors' schools, and leadership-training conferences; fostering establishment of interracial commissions at all levels of the church for discussion, joint planning, and action; and encouraging and counseling local churches seeking to become truly inclusive.

On the commission will be two bishops appointed by the Council of Bishops, five persons elected by each of the five jurisdictions, and seven at-large members elected by the commission itself. It was recommended that at least 19 of the 34 members be Negroes or members of other racial or ethnic minorities. The commission will elect its own officers, including a full-time executive secretary.

The commission's budget of $700,000 for the next four years will come from the quadrennial program's $20 million Fund for Reconciliation.

The new group will continue, and enlarge on, the work of the Commission on Interjurisdictional Relations established in 1964. That group had proposed formation of a "Commission on Racial Progress" to further its work, with a budget of $25,000 for the quadrennium. But Dr. Roy Nichols, pastor of Salem United Methodist Church in New York's Harlem, rose to propose the Commission on Religion and Race as a needed and dramatic symbol that The United Methodist Church chooses to be "a leader and not just a counterpuncher."

The prolonged applause that followed his motion was one of the first indications of the conference's progressive spirit on matters related to race.

In succeeding days, there were unsuccessful attempts to establish a mandatory date for merging all remaining Negro conferences into white jurisdictions. The target date of 1972 set by the 1966 Special Session of the General Conference was reinforced, however, by a resolution affirming the conference's "will and intent that racial structures in the church be eliminated at the earliest possible date."

Special events underscored The United Methodist Church's commitment to racial justice and reconciliation. One evening business session began with a tribute to Martin Luther King, Jr., whom Bishop Donald H. Tippett described as "America's most articulate and effective champion of human decency and universal peace." At the end, delegates stood to sing *We Shall Overcome*.

The Local Church

A new, more flexible organizational structure for local United Methodist Churches was approved in Dallas after more than four years of study. It is designed to free congregations, particularly smaller ones, "from burdensome organizational demands so that they may spend their

(*Continued on page 9*)

to attend a Methodist General Conference—the Rev. Alexander Kuum, a district superintendent in Estonia.

The platform was flanked by persons bearing the flags of more than 50 nations (including Cuba and five other communist countries) where United Methodism is at work. Seated on it were 99 bishops in academic robes with colorful hoods.

The formal Declaration of Union was made at 9:49 a.m. (CST) by Bishop Reuben H. Mueller and Bishop Lloyd C. Wicke, chairmen of the EUB and Methodist commissions on union. The bishops joined hands over the Plan of Union and other symbolic documents and intoned: "Lord of the church, we are united in thee, in thy church, and now in The United Methodist Church. Amen."

The words were repeated five times as two children, two youths, two adults, six ordained ministers, and two church executives representing their colleagues came forward and joined hands in turn. The children—Rhonda Elizabeth Renfro, a Methodist from Dallas, and Robert O. Topper II, an EUB from Oklahoma City—were predictably ill at ease, like ring bearers at a royal wedding.

Finally, about 400 EUB delegates and 850 Methodist delegates and members present clasped hands—forming huge human chains under the rings of lights in the auditorium dome—and recited the same words.

Earlier, Dr. Albert C. Outler's sermon added a fresh, breezy note to the otherwise solemn proceedings. The theologian often has scorched "cheap ecumenism," and his was a classic statement of purpose for the new church. Joy in the union, he said, should be tempered with remembrance of other Christian brethren "from whom we are still separated." The church is in radical crisis and profound demoralization at every level: "In such times, business as usual simply will not get our business done." Borrowing the motto of the Consultation on Church Union, Dr. Outler declared that the new church must be "truly *catholic,* truly *evangelical,* truly *reformed.*" This, then, is our birthday, he said: "This is the day when the real work of The United Methodist Church begins." The message was studded with those witty Outlerisms which he delivers beaming like a schoolboy debater who knows he has the judges in his hip pocket.

'Two Churches Joinin' Up, I Heard'

ON ONE SIDE of Akard Street, workmen were demolishing the old Yellow Cab building to make room for a new city hall. The huge, pear-shaped ball bashed into the bricks with dull, dusty thuds.

Across the street, in Dallas Memorial Auditorium, churchmen were ceremoniously raising the structure of the new United Methodist Church. It was Tuesday morning, April 23. Both tasks were on schedule.

Ten thousand persons crowded into the circular arena where some 1,250 Methodist and Evangelical United Brethren delegates sat at their purple-covered tables on the main floor. At stage center was a small ivory-colored table of undetermined furniture style and period, and behind it an altar with a 20-foot cross bearing an art poster with the words: *Joy, Unity, Service, Today.*

In the sea of delegates on the main floor, two huge platforms for live color television coverage rose up like buoys. Each carried a TV camera and a light boom which looked like the giant projector in a planetarium. Flashbulbs twinkled like stars throughout the 90-minute ceremony. Miles of film and magnetic tape raced through motion-picture cameras and tape recorders. At the 1939 Methodist unification, someone recalled, they had to *send out* for a camera and re-enact the moment of union.

Looking on were more than 100 persons who had attended either the 1939 unification of three Methodist branches or the 1946 union of the Evangelical and United Brethren Churches. One of them was T. E. Acker, Jacksonville, Texas, whose record of attending 17 Methodist conferences at the general level stands unchallenged. Also present: the first delegate from the Soviet Union ever

Amid the pomp and color, there were little vignettes of humor, tragedy, and humanity. Mrs. D. Dwight Grove, an EUB from Philadelphia, strained on tiptoe to see over the lectern as she read, not from a Bible bound in rich leather but a 75-cent paperback translation, *Good News for Modern Man.* The shrill cry of a baby in the balcony punctuated the ceremony but it wasn't Milton Dean Elliott, of Little Rock, Ark., a four-month-old preacher's son thought to be the youngest person present. Kansas Bishop W. McFerrin Stowe slipped away mid-ceremony for the funeral of a Wichita parsonage couple.

Across the street, a welder was slicing through the steel rods that held together the broken remains of the old Yellow Cab building. Did he know what was happening over at the auditorium? "Two churches joinin' up, I heard," he answered in tones distinctively Texan. Then he flipped down his welding visor and adjusted his cutting torch to an almost invisible blue tip.

—*Willmon L. White*

major resources in mission to the wider community."

The new pattern has these main organizational units:

1. A *Charge Conference*, with functions similar to the former Methodist quarterly conference and the former EUB local conference. It is to meet annually at the call of the district superintendent.

2. An *Administrative Board*, which takes over most of the housekeeping, supervisory, and policy-making functions of the former official board in Methodism. Meeting at least quarterly, it will have roughly the same number of voting members as did former Methodist official boards.

3. A new *Council on Ministries*, which will "consider, initiate, develop, and correlate proposals for the church's strategy for mission." Responsible to the Administrative Board, it is charged with implementation of overall local programming. Basic membership is 16 persons.

The new structure was recommended by both the Joint Methodist-EUB Commissions on Church Union and by a special study committee of the Methodist Interboard Commission on the Local Church. Both groups recognized "insistent demands from local churches for the simplification of local-church organization structures."

The conference also approved a provision that "where size, circumstances, and specific mission responsibilities demand," a local church may depart from the new structures with the district superintendent's approval, if it maintains ties with district, conference, jurisdictional, and general church agencies and structures.

The new Charge Conference is the basic connectional unit linking each local congregation with the general church. Its primary responsibilities are "to evaluate the effectiveness of the program of the charge toward achieving its mission in the community and the world; to establish goals for the ensuing year . . . and to develop specific proposals to be implemented by the Administrative Board." It also elects church officers each year.

Membership on the Charge Conference is essentially the same as that on the Administrative Board: the pastor and associates, if any; business manager; treasurer; financial secretary; directors of Christian education and music; lay leader; presidents of the Women's Society of Christian Service and of United Methodist Men; chairmen of the trustees and of the committees on pastor-parish relations, finance, and nominations and personnel; chairman of the Council on Ministries; chairman of the seven work areas (formerly Methodist commissions) on ecumenical affairs, evangelism, missions, social concerns, education, stewardship, and worship; four new co-ordinators who are to represent the interests of and co-ordinate programs for children, youth, adults, and families; the secretaries for enlistment and membership; a health and welfare ministries representative; the study-program superintendent, if any; and an optional number of members at large.

The Administrative Board's function is "to initiate planning, receive reports, set goals, authorize action, determine policy, evaluate the church's ministries, and review the state of the church." Quarterly meetings are mandatory.

The new Council on Ministries is the biggest change in the new structure, although similar groups have functioned informally in many churches in recent years. Its basic members include the pastor and any other staff persons directly engaged in program work; the lay leader; the chairman of the Administrative Board; the WSCS president; the four age-level and family co-ordinators; chairmen of the seven work areas, and a youth member from the congregation. The Charge Conference may elect additional members on the basis of their competency in program planning.

Again, however, flexibility is emphasized. Age-level and family co-ordinators and councils for each are optional, and while work-area chairmen are to be appointed and will be on the Council on Ministries, it is not required that a whole commission be constituted for each work area. Moreover, special short-term community task groups may be organized by the Council and represented on it.

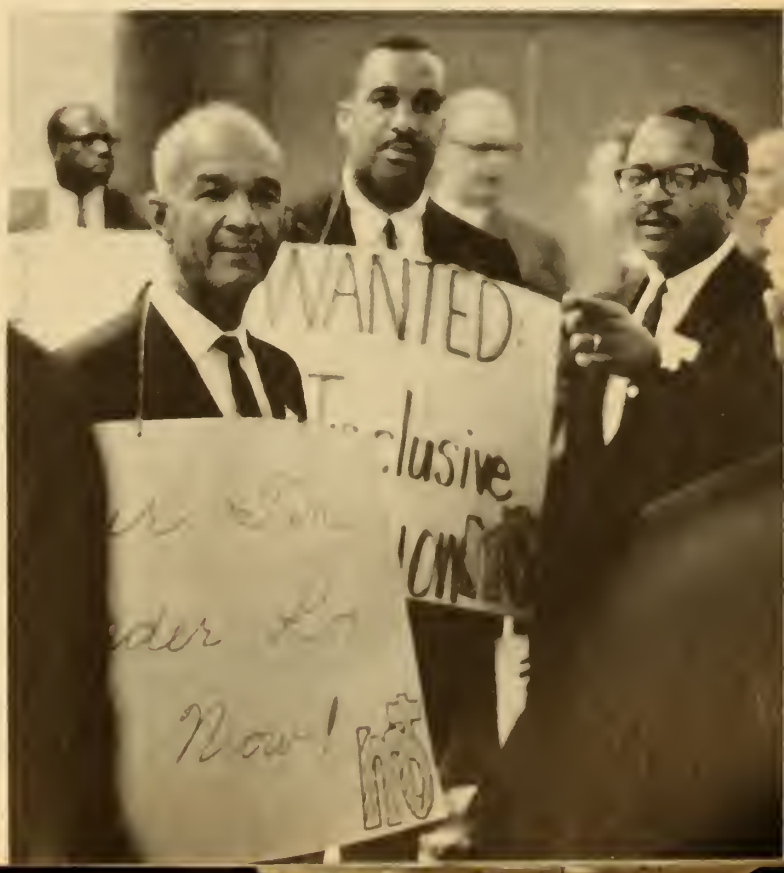
Not represented on the Council on Ministries are the Committees on Nominations and Personnel, the Committee on Pastor-Parish Relations, the Committee on Finance, and the Board of Trustees. They report directly to the Administrative Board, where the chairman of each group has a vote.

Board Structures

In addition to the new Commission on Religion and Race [see page 6], The United Methodist Church has another major new agency, the Program Council, which will bring together the functions of six groups which existed separately in the former EUB and Methodist structures. Creation of the Program Council represents the first major effort to simplify United Methodist organizational patterns —a task which the new Structure Study Commission is assigned to continue.

Within the Program Council and its three divisions are combined the activities of the EUB Program Council and five former Methodist groups: the Commission on Promotion and Cultivation; the Co-ordinating Council; the Interboard Commission on the Local Church; the Television, Radio, and Film Commission, and the Department of Research of the Council on World Service and Finance.

Two primary aims are envisioned for the Program Council: (1) to provide a consultation process in which bishops, board and agency executives, and representative pastors and laymen "may discuss, choose, correlate, and co-ordinate program emphases" for the whole church; and (2) to



Black Methodists for Church Renewal carried placards protesting Methodist racial policies, and later staged a Communion-service walkout.

provide assistance in the selection and co-ordination of program emphases and aid in the promotion and interpretation of these programs in annual conferences and local churches.

Each annual conference also will have its own Program Council, and each church will have a Council of Ministries as the Program Council's counterpart at the local level.

The 70 voting members include three bishops, four ministers, and seven laymen from each of the five U.S. jurisdictions. All members of the Council of Secretaries (about 35 chief staff executives of general church agencies) are members without vote, and any nonmember bishop having an interest in a Program Council agenda item may attend meetings with privilege of the floor but may not vote.

A separate, 21-member Committee on Review within the council will fulfill the functions of the former Methodist Co-ordinating Council and report directly to the General Conference.

Following the pattern of the Boards of Missions, Christian Social Concerns, and Education, membership of the entire Program Council will be divided into three groups to make up the membership of its three subunits—the Division of Co-ordination, Research, and Planning (with three sections for each of the named functions); the Division of Interpretation; and the Division of Television, Radio, and Film Communication.

A general secretary will head the Program Council staff, and an associate general secretary will head each division. The Uniting Conference designated the Program Council as one of two major United Methodist agencies which shall have a former EUB member at its head. Offices of the council will be in the former EUB general headquarters in Dayton, Ohio.

Besides the Program Council, former Methodists will find three other unfamiliar names in the list of new denominational agencies. The Board of the Laity replaces what Methodists have called the Board of Lay Activities, and the Board of Health and Welfare Ministries represents the former Methodist Board of Hospitals and Homes. The new Council of Chaplains and Related Ministries represents the work done in the former Methodist Church by two groups—the Commission on Chaplains and the Commission on Camp Activities.

Honoring the 1966 agreement made between the Methodist and EUB General Conferences in Chicago, the Uniting Conference designated eight high-ranking positions in the new church which are to be filled by former EUBs. Two general agencies—the Board of the Laity and the Commission on Ecumenical Affairs—will elect former EUBs as presidents when they meet to organize later this year. General secretaries from the EUB side will head the Program Council and the Board of Evangelism staffs.

In addition, secondary staff posts to be filled by former EUBs include at least these: an associate general secretary of the Board of Education's Division of Higher Education; an associate general secretary of the Board of Pensions; a vice-president and an associate director of general church periodicals in The Methodist Publishing House; and an associate general secretary of the Board of Missions.

Ecumenical Action

In sweeping action recommended to the Uniting Conference by the Commission on the Structure of Methodism Overseas (COSMOS), permission was granted to United Methodists in 14 countries either to become autonomous or to go into united churches in their own countries. The action involved 559,930 full and preparatory church members in 28 overseas annual conferences.

United Methodists in Pakistan, India, Belgium, Hong Kong, and Sierra Leone were authorized to negotiate and consummate church unions. Those in Malaysia-Singapore and seven Latin American countries—Costa Rica, Panama, Peru, Chile, Bolivia, Uruguay, and Argentina—got a green light to establish independent, autonomous churches. The Latin American churches intend to form a regional Methodist body including the already autonomous churches of Mexico, Cuba, and Brazil.

The Uniting Conference also authorized COSMOS to call a World Methodist Structure Congress during the 1968-72 quadrennium, bringing together 175 United Methodists from the U.S. and 125 other delegates from Methodist-related churches throughout the world.

Bishop Richard C. Raines, of Indianapolis, retiring COSMOS president, said the World Structure Congress would be expected actually to produce the design for a new international Methodist structure which it would present to the 1972 General Conference for action. In authorizing the congress, the Uniting Conference added the declaration that it acknowledges "the priority of the commitment of The United Methodist Church to the pursuit of unity with Christians and other churches both in the United States and throughout the world."

This specifically ecumenical statement was in harmony with the Uniting Conference's later action expressing full support of the nine-denomination Consultation on Church Union (COCU). United Methodist participants in COCU, under direction of the General Commission on Ecumenical Affairs in co-operation with the Council of Bishops, were given authority to join in the drafting of a COCU plan of union. If formed, the united Protestant church would have 25 million members.

The COCU resolution was adopted, surprisingly, without debate and by a nearly unanimous show-of-hands vote. Only one delegate, Dr. Richard Tholin, a professor at Evangelical Theological Seminary, Naperville, Ill., spoke on the issue. Avowing himself a COCU supporter, he read from a copyrighted newspaper article quoting Bishop Gerald H. Kennedy and saying that the Los Angeles bishop is "flatly against" COCU and implying that "the majority of Methodist bishops secretly agree with him."

In a related action, the United Conference voted unanimously to instruct the Commission on Ecumenical Affairs to "express and implement a warm welcome to the African Methodist Episcopal, the African Methodist Episcopal-Zion, and the Christian Methodist Episcopal Churches to explore with us the prospects of union." All three predominately Negro denominations are COCU participants.

A kind of organic "union" with Methodists in Great Britain was proposed in the form of an amendment to the new United Methodist Constitution which would permit an exchange of voting delegates between the United Methodist General Conference and the Methodist Conference of Great Britain. A concordat approved by the Uniting Conference was to be considered also by British Methodists when they met in June. It specifies an exchange of four voting delegates, two laymen and two ministers. The constitutional amendment would allow for similar mutual representation between the United Methodist General Conference and the highest legislative bodies of other autonomous Methodist churches around the world. The amendment must be approved by United Methodist annual conferences.

The question of United Methodist support for the National Council of Churches came up several times in Dallas. On each occasion the delegates voiced firm backing for the council, first by endorsing a resolution of

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support, then by turning down a number of petitions asking United Methodist withdrawal from the National Council or that United Methodist representatives support only those NCC pronouncements which "are in accord with the stated policies and pronouncements of the Uniting Conference."

At the point of financial support for the National and World Councils of Churches, the Uniting Conference was less generous than some of its more ecumenically minded members would have preferred. Against a request for about $980,000, delegates approved a $750,000 budget —$500,000 for the National Council and $250,000 for the World Council—still making The United Methodist Church the largest contributor among the council-supporting denominations.

Delegates also gave a hearty welcome to Archbishop John J. Carberry of St. Louis, chairman of the Ecumenical and Interreligious Affairs Committee of the National Conference of Catholic Bishops. The archbishop's speech extended "sincere and prayerful congratulations and good wishes" on the event of Methodist-EUB union. He said that "Methodism shares with Catholicism the concern that the ecumenical movement involve more than the meshing of church machinery, that it concern itself profoundly with the life-style of the Christian."

The Uniting Conference later referred a suggestion to the new Theological Study Commission on Doctrine and Doctrinal Standards that "any derogatory references to the Roman Catholic Church" be removed from the United Methodist Articles of Religion.

Church-Government

Eight years after the Methodist General Conference recognized "twilight zones" in the relationships between churches and governments, the Uniting Conference put

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TV *this month*

With DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

DOES ANYONE have the right to a brand of entertainment which is inimical to the rights of a sizable group of other people? Take, for instance, the typical television Western. In this case the group is the American Indian.

Several recent issues of *Education News* detail the disastrous plight of the Indian in contemporary American society. It is a story of massive drop-outs from education, a high suicide rate, illiteracy, social dislocation, and personality disintegration. Educators speak of the "crossover phenomenon" from relative performance in school to clear-cut nonperformance which is surprisingly uniform among Indian children.

On the average, an Indian child who rates normally according to national norms in the third grade will be 15 months below such norms by the time he reaches the sixth grade. The longer he stays in school the farther behind he will fall.

One expert ascribes this to "the intense clash the Indian feels between the white, middle-class values of the classroom and the Indian values of his family." Another says, "Today the Indian is going over the brink, not economically, but in a profound inner collapse." And a third states, "Perhaps most damaging of all is the psychological impact of years of teaching Indians how goofy it is to be an Indian."

And where, primarily, does everyone learn about this Indian "goofiness"? Nowhere as compellingly as on the television tubes in our homes. And our children are learning this as soon as they learn anything. Perhaps the typical Western could be defended if it were an accurate portrayal of what was a race of truly goofy people. The fact is that most such programs totally distort and misrepresent the nature of a people who preceded the Europeans to this continent by centuries. The maxim about our pious forefathers is not far wrong: When they arrived in this land they "first fell on their knees, then fell on the aborigines." This nation's history of sins against the Indians is far too long to detail here.

What needs to be said of television is that this sin is still taking place. The slaughter of Indian bodies in another century is not our immediate responsibility; all that shatters the soul of Indians now living is, or should be, our concern.

Sample a representative spread of *Bonanza*, *Gunsmoke*, *The Virginian*, or *Daniel Boone*, to name but a few of the regular Westerns, and then ask yourself what kind of impact you might feel if you were an Indian youngster?

I can only conclude that getting my entertainment kicks by watching such shows is for me a sin, for such shows undoubtedly contribute to the personality destruction of Indian children. (I wonder secondarily what they do to the personalities and prejudices of the rest of the child population.)

A person's inner image world is a rich and precious possession. Among the image industries, TV is the most prolific producer. In a day of white racism, it is time for Christians to forswear all entertainment that distorts or dishonors our images of any people and demand honesty in TV productions—beginning with the Westerns.

This month's list of specials includes:

June 18, 10-11 p.m., EDT, on CBS—*The Cities: A City Is to Live In,* first of a three-part series on America's Urban Crisis.

June 19, 9-11 p.m., EDT, on ABC —*Dial M for Murder* (rerun).

June 21, 10-11 p.m., EDT, on NBC—*Raymond Burr in Viet Nam* (rerun).

June 23, 9-11 p.m., EDT, on ABC —*Hatful of Rain* (rerun).

June 24, 10-11 p.m., EDT, on CBS—Second of three-part series on *The Cities.*

June 25, 8:30-9:30 p.m., EDT, on ABC—Jacques Cousteau's *Savage World of the Coral Jungle* (rerun).

June 25, 10-11 p.m., EDT on CBS —Third part of series on *The Cities.*

July 2, 9, 16, 30, 10-11 p.m., EDT, on CBS—a major series, *Of Black America,* tracing the history of the Negro in the U.S. (The July 9 only program is scheduled from 10-10:30 p.m.) □

The United Methodist Church on record with a series of policy statements in this area. The action came in response to the report of a special study commission originally set up by the Methodist General Conference in 1960 and reconstituted in 1964. EUB representation was added in 1967.

The delegates in Dallas refused to endorse all positions taken by the study group [see *Interaction . . . With Independence*, January, page 6], but the policy statements they adopted did deal with the six general areas which the study group had brought forth: religious liberty, social welfare, education, government chaplaincies, tax-exemption policies, and church participation in public affairs.

Predictably, the report aroused some of the conference's most vigorous debate. In general, the results represented acceptance of a less-rigid stance on questions of church-state separation than Methodists and EUBs have been thought to hold in the past.

The new policy positions, for instance, recognize that some church-related health, education, and welfare agencies "may . . . be proper channels for public programs in these fields." The statement insists, however, that government resources should not be provided to any church-related agency whose services are designed and administered to serve a sectarian purpose or which discriminate because of race, color, national origin, creed, or political persuasion.

The statement strongly affirms United Methodist support of public education and deplores "the expansion or the strengthening of private schools with public funds." It recognizes that sometimes the government and nonpublic educational institutions "need to enter a co-operative relationship." But it adds the warning that when public funds are utilized by nonpublic schools, "Such funds must be for the expressed purpose of fulfilling a strictly public responsibility, subject to public accountability."

On the question of tax exemptions granted to religious groups, the conference said that "special treatment" given to churches allowing "exclusion of their unrelated business income from income taxation ought to be discontinued." With regard to property taxes, the denomination's 42,000 local congregations were urged to consider making "appropriate contribution, in lieu of taxes, for essential services provided by government." The statement warned of "the danger that churches become so dependent upon government that they compromise their integrity or fail to exert their critical influence upon public policy."

The statement added that both "special privileges" for clergymen as well as "all forms of discrimination" against them in tax laws and regulations should be abolished.

In the area of religious liberty, Uniting Conference delegates declared support for U.S. Supreme Court decisions banning "required worship services as part of a public school program."

Religious liberty, the statement added, "includes the freedom of an individual to be an agnostic, a nontheist, an atheist, or even an antitheist."

The conference affirmed "the churches have the right and the duty to speak and act corporately on those matters of public policy which involve basic moral or ethical issues and questions. Any concept of church-government relations which denies churches this role in the body politic strikes at the very core of religious liberty."

While encouraging United Methodist groups at all levels to speak out on matters of government policy involving moral or ethical issues, the delegates emphasized that any such group should "make explicit for whom or in whose name it speaks or acts" since only the General Conference can speak or act for The United Methodist Church.

In an action related to church-government affairs but not a part of the study commission's report, the Uniting Conference affirmed belief in "the right of nonviolent civil disobedience in extreme cases." Such action was defined as "the deliberate and nonviolent disobeying of a law believed to be unjust or unconstitutional, and the willingness to accept penalties for that violation." The same resolution also affirmed "the right of clergymen and others to counsel persons on problems of conscience."

War and Peace

A week before the Paris peace talks were announced, Uniting Conference delegates approved two separate statements on Viet Nam, and rejected a controversial resolution on conscientious objection to particular wars.

The conference approved a broad statement saying that "all groups in South Viet Nam should participate in political negotiations, and all Vietnamese should share in the future political life of the nation." The statement asked for the withdrawal of all outside military forces, guarantees against reprisals following a negotiated settlement, and aid in the reconstruction and development of Viet Nam.

Earlier, after a spirited debate, delegates voted to commend President Johnson for his recent moves to negotiate over Viet Nam and called upon the government to "fulfill its repeatedly expressed offer to send a representative anywhere, any time to make such talks possible." An amendment that would have deleted the "anywhere, any time" phrase was defeated, 604 to 557.

Another action upheld the traditional Methodist stand on the right of conscientious objection to all war in a statement which reads: "Since objection to all war on conscientious grounds has fundamental implications for religious liberty, we believe that the policy of national governments to grant deferment from the military service on grounds of conscience must be affirmed."

The words "or a particular war" had followed "all war" in the proposed statement, as suggested by both a Church-Government Study Commission and the Legislative Committee to which its business was referred. But they were deleted by a 664 to 444 vote.

Alcohol and Tobacco

A decision to modify the uniting denominations' traditional stance on alcohol and tobacco was probably the most emotionally-charged decision for the Uniting Conference.

After impassioned debate stretching over two days, delegates voted by nearly two to one to revise ministerial vows so they still stress personal discipline in all areas but no longer specifically forbid smoking and drinking.

Later, in separate action, requirements to abstain from alcohol and tobacco were removed as qualification for local-church board members.

Proponents called the revision a "higher standard" and generally argued that there should be voluntary, not coerced, standards of conduct. Opposition spokesmen viewed the change as a compromise of moral code and a "sellout" to the liquor interests. An accompanying interpretation in the new *Discipline*, however, states that the church's stand on abstinence is not relaxed.

The alcohol-tobacco debate put the unity of the newly formed church to a real test. Two attempts to vote by order as provided in the rules of the church were defeated. One would have divided the legislative body for separate votes by the former EUB and Methodist delegations,

Working through 14 Legislative Committees, the Uniting Conference acted on a mountain of church law—and still did not finish. Left: Dr. Albert C. Outler makes a point in debate. Above: An unidentified delegate displays little enthusiasm. Right: Delegates raise hands in one of many votes each day.

while another would have required that separate votes be taken among the clerical and lay delegates.

A candidate for the United Methodist ministry now must say that he has: "Agreed for the sake of the mission of Jesus Christ in the world and the most effective witness of the Christian gospel and in consideration of his influence as a minister to make a complete dedication of himself to the highest ideals of the Christian life (as set forth in other sections of the *Discipline* of The United Methodist Church), and to this end agreed to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and the knowledge and love of God."

The accompanying resolution of interpretation stresses that the "changes do not relax the traditional view concerning the use of tobacco and beverage alcohol by ministers in The United Methodist Church. Rather, they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed."

Some opponents of the new legislation expressed fear that it would be misinterpreted by "the folks back home" and by the press. A former EUB minister argued that newspapers might come out with headlines saying "Methodists Want Whiskey" and that the beverage alcohol industry would feel one of its strongest enemies had weakened its stand.

Dr. Albert C. Outler, professor at Perkins School of Theology, stated that the new legislation would result in a "major increase in moral vigor." If tobacco and alcohol were to be outlawed by name in the *Discipline*, asked Dr. Outler, why not also drug abuse, gluttony, shiftlessness, and promiscuity? "If I were a libertarian, I would vote against this new statement because it is more rigorous."

Another well-known theologian and delegate, Dr. Georgia Harkness of Berkeley, Calif., agreed with Dr. Outler that seminarians today have high ethical standards and said that legalistic rules were not the way to sustain them.

Speaking against the revision, Dr. Roy Nichols, a pastor in New York City, said he favored a "double standard" for clergy and laity because ministers were supposed to be leaders and lead disciplined lives.

Dr. Harold Bosley, another New York City pastor, said he was opposed to the double standard and added: "You do not make a moral witness under the gun."

Later, the conference solidly defeated a move to permit local congregations to use wine in Holy Communion in place of "the pure unfermented juice of the grape."

The amendment came to the floor from narrow passage by the Committee on Ritual and Orders of Worship. Dr. Sidney C. G. Everson of Marion, Ohio, said the action would not require United Methodists to change their practice but would remove an obstacle to church-unity negotiations and also aid campus ministers involved in ecumenical services.

Speaking in opposition, Donald E. Holbrook, a judge from Clare, Mich., said that liquor interests had "brainwashed" the American people, "even to the extent of The United Methodist Church." He said the time would come when only Alcoholics Anonymous "will refuse and frown upon hard liquor."

The Rev. A. B. Utzman, a former EUB from St. Paul, Minn., pointed out that alcohol was a known killer, and that in using wine at Communion, "there are possibilities of someone starting the drinking game."

The Ministry

Acting on recommendations of an eight-year study commission, the Uniting Conference approved two orders of the ministry—elders and deacons—for the new church.

Presenting the study report, Florida Bishop James W. Henley said the legislation was sensitive to theological and historical considerations, as well as the practical ministerial needs of existing annual conferences.

Approved supply pastors of the former EUB and Methodist Churches will now be known as "lay pastors." They

will serve charges without ordination but not be permitted to administer the Sacraments. Many will be encouraged to seek the deacon status through "counseling elders." They may become "associate members" of an annual conference by fulfilling academic and other requirements.

The annual conference "associate member" will have the security of appointment by a bishop, be eligible for ordination as a deacon, have the right to administer the Sacraments in his own parish, be able to serve on most conference boards and commissions, and have the right to vote on most matters pertaining to the annual conference.

In related action, the Uniting Conference approved a proposal that lay persons employed for career church work may be consecrated as "lay workers" if they meet certain standards, and may be seated in annual conference sessions with the privilege of speaking without vote.

Use of Economic Power

The United Methodist Church showed willingness at Dallas to put its considerable economic power to work for racial equality and human justice at home and abroad.

The Uniting Conference gave sweeping endorsement to Project Equality, a national ecumenical program in which religious agencies have opportunity to give preference in their business dealings to firms which state they will observe fair employment practices.

The conference recommended that all United Methodist annual conferences, local churches, and local or national institutions, agencies, and organizations co-operate with Project Equality by participation and financial support.

Dr. J. Clay Madison, Greensboro, N.C., pastor, said that "whatever we may wish to call it, this is a form of economic coercion." Churches should not use their economic power to force on businesses and other segments of society their own standards and values, he said.

John C. Satterfield, Yazoo City, Miss., attorney, termed Project Equality a form of boycott and warned that endorsement might put church agencies complying with it in danger of violating federal and state antitrust laws.

In reply, Edward H. Laylin, a Columbus, Ohio, attorney, said he had studied Project Equality and "it is definitely not a boycott. The risks of any prosecution are very, very slight." But even if the risks were great, he added, the church should use economic power for social good.

Delegates debated a full hour before voting to support their Board of Missions in removing a $10-million investment portfolio from the First National City Bank of New York. The action was in protest against the bank's involvement in a credit arrangement with the government of South Africa, which practices apartheid (racial separation).

John H. Rixse, Jr., Alexandria, Va., said he did not believe the conference was justified in "blacklisting" a single bank. Charles C. Parlin of Englewood, N.J., a president of the World Council of Churches and a former director of the bank, also objected to the action, saying he had gone up and down the South in recent years pleading with churchmen not to withhold funds from Methodist agencies and the National Council of Churches because they disagree with policies.

Mrs. Glenn E. Laskey, Ruston, La., president of the board's Women's Division, said the action had been approached with a "sincere and grave" feeling of stewardship as one way of speaking against apartheid.

In support, Dr. Louise Branscomb, a Birmingham, Ala., medical professor, spoke of recent visits to South Africa and Rhodesia. She said African Christians with whom she talked unanimously agreed that whatever the possible cost in missionaries deported and schools taken over, the board should bear its witness on apartheid.

Dr. Eugene L. Smith, executive in the U.S. of the World Council of Churches, said Methodist boards have "a long and stubborn history" of scrutinizing investments.

Publishing House

Controversy swirled about The Methodist Publishing House at Uniting Conference, where delegates authorized an investigation of its operation to answer charges of racial discrimination and opposition to labor unions.

Dr. Claude Garrison, Columbus, Ohio, a member of the Board of Publication, presented the resolution calling for a thorough investigation and asking for proper documentation and supporting evidence. Mr. Garrison made the motion on behalf of the board and publishing house officers because of verbal and printed charges which had "questioned and impugned the integrity, motives, and practices of the administration of the publishing interest of the church."

A 17-member committee will be appointed by the Council of Bishops and will report back, probably this fall. Five members, it was recommended, should be Negroes.

President and publisher Lovick Pierce denied charges of racial discrimination and stated that persons are employed on a merit basis without regard to race. He added that the denomination's oldest agency is neither for nor against unions. He promised that it would, as the conference directed, subscribe to Project Equality.

Social Issues Magazine

After heated debate delegates voted 615 to 533 to create a social issues periodical to replace *Concern* magazine, which had been halted early this year by order of

the Co-ordinating Council of the former Methodist Church.

Under another name, the new publication will engage United Methodists and others in "serious conversation" on social issues and problems.

In related action, the Uniting Conference reaffirmed and endorsed the present editorial policy of *Together* and the *Christian Advocate*. They were commended for helping "to make us aware of the issues with which we must struggle as our church defines its role and discovers its mission."

Financial Items

The Uniting Conference asked the new denomination to give more than $164 million during the 1968-72 quadrennium beyond the amount needed to support annual conferences and local churches.

In addition to $20 million for the quadrennial program, the largest budgetary item approved was $100 million, or $25 million in each of the next four years, for World Service. This is a $5-million increase over the aggregate benevolent budgets of the two uniting churches.

Local churches also will be asked to support ministerial recruitment and education to the extent of 2 percent of their budgets for a yearly $8.3-million program beginning in 1970. One fourth of the $24 million to be raised in the quadrennium will be retained in the 120 annual conferences for scholarships and other financial assistance for ministerial students. Three fourths will be distributed to the 14 United Methodist theological seminaries.

An apportionment of $1 million a year for four years was voted to bring pensions and minimum salaries for Negro pastors nearer the levels of ministers in the geographical conferences into which former Central Jurisdiction units have been, or will be, merged. The apportionment will be levied only on former Methodist conferences, since the EUB Church brought no racial structure into the union.

Former Methodists and EUBs will use traditional channels for benevolence and other general church funds until January 1, 1969, when the new church goes on a calendar year and fiscal functions are consolidated in Evanston, Ill.

Study Commissions

The Uniting Conference established four special commissions to study various phases of the new church's life during the coming four years. They include:

1. *Structure Study Commission.* This 22-member body was authorized to study all board and agency structures and recommend any changes it finds needed. The question of establishing a full-time staff for the General Commission on Worship was referred to this new group.

2. *Social Principles Study Commission.* This 31-member group was established to study Part III of the new United Methodist *Discipline* to bring to the 1972 General Conference recommendations concerning the new church's statement of social principles. As Part III is now constituted, it contains both the Social Creed of the former Methodist Church and the former EUB Church's statement on Social Issues.

3 *Theological Study Commission on Doctrine and Doctrinal Standards.* As originally proposed, this 31-member group was to be called a "Creedal Statement Study Commission." The name was changed and its mandate made less rigid by the Uniting Conference's call for a "progress report" at the next General Conference, rather than specific recommendations by 1972.

PASTORS, LOCAL CHURCH LEADERS . . .

This July issue of *Together* contains a comprehensive account of the Uniting Conference—12 pages of summary and interpretation that should be in the hands of every church member.

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4. *Commission on Unity.* At the request of the EUB General Conference, this former EUB commission was authorized to continue its efforts to work out problems of United Methodist relationships with some former EUB churches in the Pacific Northwest, Montana, and the Erie Conference of western Pennsylvania. A majority of churches in Montana and the Pacific Northwest and 13 congregations in the Erie Conference had petitioned for permission to withdraw from the EUB Church rather than becoming a part of the new united church. These petitions were denied.

Names in the News

Dr. **Paul A. Washburn**, of Dayton, Ohio—executive director of the former EUB Commission on Church Union—elected a bishop at the church's final General Conference.

Dr. **Charles D. White**, superintendent of the Gastonia District of the Western North Carolina Conference—named secretary of the Uniting and General Conferences.

Texas layman **R. Bryan Brawner** of Dallas—elected general treasurer of The United Methodist Church and general secretary of its Council on World Service and Finance.

The Rev. **Joseph H. Yeakel**, Dayton, Ohio, top evangelism executive of the former EUB Church—appointed general secretary, United Methodist Board of Evangelism.

Mrs. **D. Dwight Grove**, a former EUB laywoman from Philadelphia—elected as the first woman to serve on the "supreme court" of either denomination. Dr. **Murray H. Leiffer**, Evanston, Ill., heads the United Methodist Judicial Council. Other members include **Leon Hickman**, Pittsburgh, Pa.; **Samuel W. Witwer**, Chicago, Ill.; Dr. **I. Lynd Esch**, Indianapolis, Ind.; Dr. **Charles B. Copher**, Atlanta, Ga.; Dr. **Ralph M. Houston**, Hempstead, N.Y.; Dr. **Hoover Rupert**, Ann Arbor, Mich.; and **Theodore M. Berry**, Washington, D.C.

Dr. **Edwin A. Briggs**, associate general secretary of the United Methodist General Board of the Laity—temporarily assumes staff leadership responsibilities, replacing Dr. Robert G. Mayfield, board general secretary since 1952.

New Church, New Spirit: Rejoice!

LIKE SO MANY major church meetings, the Uniting Conference in Dallas was one of those "you had to be there" affairs. For most churchmen at home, reading only fragmentary highlight reports in local papers and news magazines, it must have seemed remote and impersonal, if not mysterious.

This is unfortunate. What happened in Dallas was of fundamental, far-reaching significance to every United Methodist. Policy guidelines and action programs were charted for the next four years, and will be felt almost immediately in every local church. And there are changes and new directions.

But news reports, such as those on the preceding pages, tell only *what* happened, not how it happened or what the spirit was. That is where this Uniting Conference stood out as extraordinary, as a point of departure. It generated a special excitement because it did *more* than anyone really hoped for or expected—and with a spirit and momentum not seen in other recent General Conferences. This is the most significant news out of Dallas, more important than any particulars on programs or policies approved there.

The new spirit showed itself in many ways, large and small. Among them:

1. *There was more concern for action than for pronouncements, for doing rather than talking.* Perhaps the best illustration was enthusiastic approval of an aggressive quadrennial program aimed at reconciliation at points of crisis. It was described as a way by which the new church could become a "dramatic sign of hope and a symbol of compassion" —in short, a way of demonstrating concern, rather than simply voicing it.

2. *There was no shirking of controversy, and no holding back because of it.* Time and again, delegates confronted the really hard issues of the day —but, despite strong differences of opinion on many of them, the conference pressed on through vigorous debate to majority action. Those who disagreed were heard with respect, but did not—as sometimes in the past—detour the prevailing will of the body.

3. *There was less preoccupation with housekeeping details than many had expected.* Uniting two denominations with a total membership of over 11 million is a painstakingly intricate business, and the Uniting Conference well could have bogged down in institutional details at the expense of full consideration of more basic issues. That it didn't is very significant.

4. *The conference showed its intention to lead, rather than follow.* In a time of crisis and change such as this, merely to stand fast is to fall behind. Delegates showed they recognized this by moving ahead on a number of fronts, even when it was apparent that some actions would not be accepted unquestioningly by rank and file United Methodists. This, of course, is a mark of leadership.

5. *There was a noticeable trend to decentralization of authority and to more flexible, more democratic operation of the church.* The quadrennial program again is illustrative. Bishop W. Ralph Ward, one of its principal framers, said it "reflected concerns coming up from local churches" and that local churches also were calling for more self-determination in the use of dollars. Half of the funds raised in each episcopal area for the program will be retained for local use at local discretion. Similarly, the new structure for local-church organization allows far more flexibility than in the past, so a congregation can organize itself for most effective mission. Conference endorsement of further moves toward autonomy—self-government—by overseas branches of the church was another sign of this trend.

Even the workings of the conference itself were more democratic than in the past. Floor debate was freer, with more delegates participating and fewer individuals dominating. Former EUBs played a major role in the whole complicated legislative process, and surely they were a decisive factor in this opening up.

The new spirit underlying all these developments was evident almost from the first day. In his uniting ceremony sermon, Dr. Albert Outler had, in effect, called for it. "This is a day when doors are opened that heretofore were closed, when new possibilities of reformation and renewal are literally at hand," he declared. "Our own past golden age—the 19th century, the heyday of pietism in a pre-urbanized society—has faded. Frontiersmen for tomorrow must be as dynamically adaptive to the new 'new world' as our forefathers were in theirs."

Nearly all that followed his remarks showed that the new church was, indeed, setting itself up to pioneer once again in a new age—with different methods, of course, but with the same dedication, persistence, and adaptability that characterized the early Wesleyan movement and the two denominations, now united, which carried it to Frontier America.

So a new church was born, not just organizationally, but in spirit as well. The two weeks in Dallas showed clearly that it will be a church marked most conspicuously by its determination to make its witness and execute its mission to the world.

Already some have compared the new spirit of the Uniting Conference with the *aggiornamento*—the fresh winds of renewal—that have swept through Roman Catholicism as a result of the Second Vatican Council, which threw open the windows of that church. "For the most part," says Dr. J. Robert Nelson, a professor at Boston School of Theology and national chairman of the unofficial Methodists for Church Renewal group, "the conference was phenomenal . . . unprecedented and unanticipated." And Bishop James K. Mathews, who presided as the Uniting Conference closed, declared that "when the record is in, historians will say this has been one of the great church assemblies of the century."

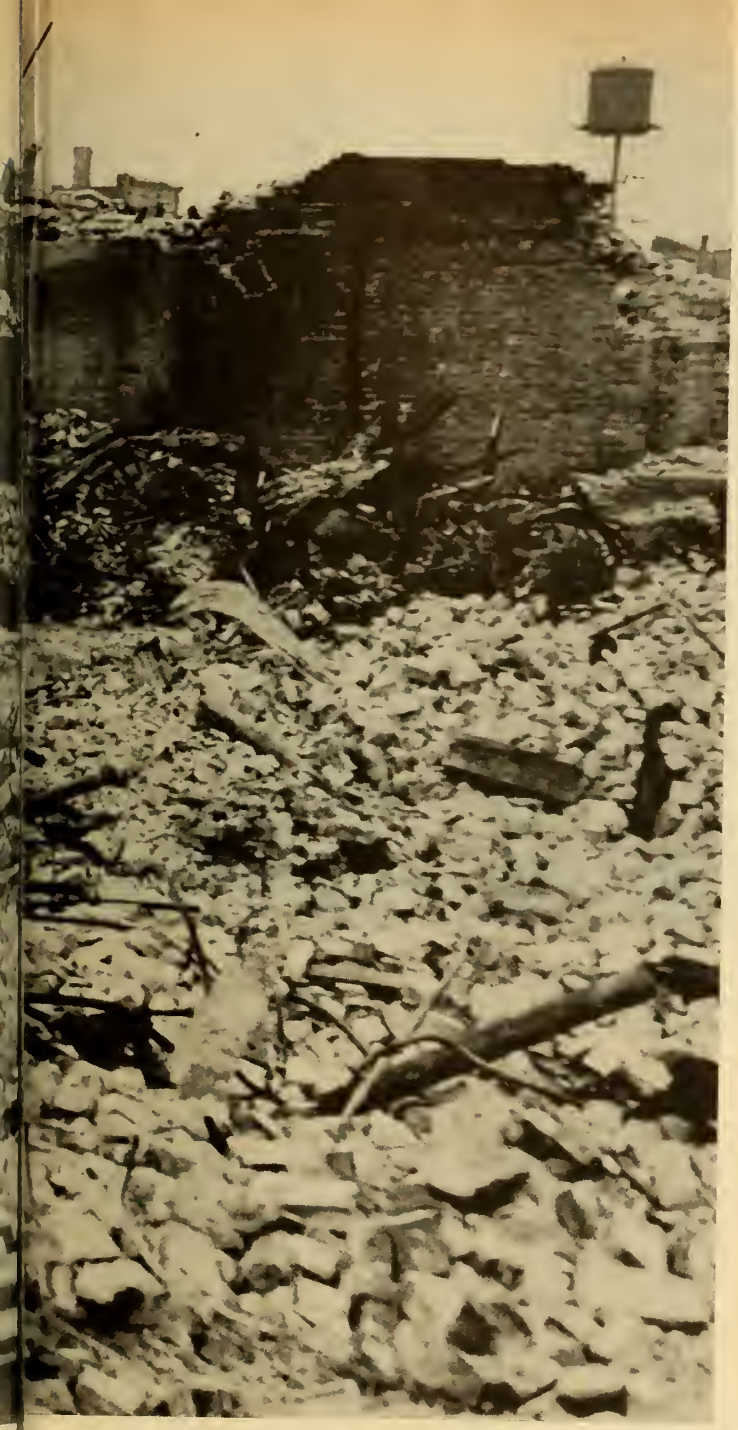
Surely it must be underscored that the new United Methodist Church born in Dallas instantly declared its maturity by plunging into open, honest confrontation of the issues, problems, changes, and uncertainties that confront the church and the cause of humanity it seeks to serve in Christ's name.

Truly, we have good reason to rejoice.

—YOUR EDITORS

A Ghetto Family

Text by **Phyl Garland** | Pictures by **Roy Lewis**



Catherine and Mark Sadler (above) and their five children were left homeless when fire destroyed their apartment in rioting which erupted last April on Chicago's West Side. At left, children play amid rubble that remained of stores and apartments on a block like many others in the riot area.

BACK IN 1946, when Mark Sadler left his hometown of Clarksdale, Miss., and moved north to the urban colossus of Chicago, he had nothing but his hopes for a better way of life. Today, after more than 20 years of hard work and struggle, he finds himself in exactly the same position—with nothing.

There was no way he might have prepared for the events that have affected his life, and he contributed in no way to the acting out of them. But in the wake of the April violence that erupted on Chicago's West Side, following the assassination of Dr. Martin Luther King, Jr., Mr. Sadler, his wife, and five children were left homeless. The apartment building where they lived in the city's poverty-stricken and

Victims of Violence

The assassination of Dr. Martin Luther King, Jr., unleashed a paroxysm of violence which left thousands of victims across the U.S. What happened to the Mark Sadler family was typical. Burned out of their home, they received temporary help from relatives and agencies. But they face a grim future in a ghetto wracked by overcrowding, rotting housing, and poverty.

Searching his old neighborhood for another apartment, Mr. Sadler found few places that were either big enough for his family or renting at a price he can afford. The Sadler children (from left, in center picture) are Mark Jr., 14; Sandy, 11; Napoleon, 13; Dorothy June, 9; and baby Joyce, 18 months.

predominately Negro Lawndale section was swept by a fire that destroyed everything they owned. Like most of the more than 2,000 Negro families left homeless that troubled weekend, the Sadlers were victims of circumstances far beyond their control.

"I'm mad about it, but I don't hold no grudge against anybody," Mr. Sadler insists with a stoic resignation that is his only defense against misfortune. "I just know my biggest problem is to find a place to live so I can get my kids back in school."

Mark Sadler does not lead crusades, participate in demonstrations, nor advocate revolution. He has never looted a store and hardly knows what the word arson means. Yet he is caught in a trap, bounded on one side by those who would eagerly burn down the ghetto, and on the other side by those who refuse to address themselves to its problems.

Of the death of Dr. King, he says simply: "I felt bad about it, but I knew there was nothing I could do." And of the riots: "I don't understand people starting something like this. I really don't think it accomplished anything."

The memory of it all is still fresh in the mind of this slender, soft-spoken man who supports his sizable family on modest earnings as a truck driver. By the time he arrived home from work that Friday evening in April, fires of rebellion already had begun to creep out along Roosevelt Road, a major business artery running through the West Side black belt.

"I really didn't expect trouble," Mr. Sadler recalls in his slight Southern drawl, "but I could see that it was headed in our direction. When a fire started in our building about eight o'clock, I tried to call the fire department six times, but couldn't get help. They were busy across the street. I realized there was nothing to do but get out. We left with nothing except what we had on our backs."

Out on the flame-lit streets, the Sadlers had no means of getting to a place of safety, for they do not own an automobile and no public transportation was operating in the riot-torn area. Mr. Sadler finally found a stranger willing to drive his family to the nearby home of in-laws. The addition of the seven Sadlers meant that a total of nine persons and two dogs would be living in four small rooms. But the Sadlers were accustomed to inconvenience. Their recently ravaged apartment, rented for $95 a month, had contained only 3½ rooms.

Mr. Sadler's first problem was to acquire basic necessities to tide his family over until the emergency had passed. From public, private, and religious agencies, he received some of the secondhand clothing and staple foods donated by others more fortunate when news of the disaster went out. It was sufficient for the time being, according to Mr. Sadler, who believes "anything is better than nothing." But it hardly compensated for the clothing, furniture, and personal items destroyed in the fire.

"I'm not in love with Chicago. I'm just trying to go along with it," says Mrs. Sadler, staring vacantly through the screen of her temporary home. Though racial prejudice is among factors which have held her family captive in the ghetto, she is unaware of its subtleties and holds no outward animosity toward whites.

This setback came at a particularly bad time for the Sadlers. Slightly more than a year earlier, they had been burned out of a six-room apartment which they had rented for $115 a month. That was "just a fire," not resulting from a riot, so Mr. Sadler had believed he might be able to collect on his $2,000 fire insurance policy. "All I was able to get was $100," he sadly notes. "They told me the only way I'd have gotten more was if everything had been completely burnt up. As it was, a lot of our things were ruined by water."

That time the Red Cross helped out, and gradually Mr. Sadler was able to work his way out of a morass of debts and dependency. What little he salvaged from the first fire, however, was destroyed in the second, along with everything else.

"What was burnt up might not have seemed like that much to some folks," he says, "but my furniture was all paid for. That's the hurtin' thing about it." Furthermore, he lost several days of work (for which he was not paid) while searching for another place to live.

That search, at this writing, has been unsuccessful—for reasons familiar to any urban-dwelling Negro.

He is limited first in the number of neighborhoods from which he might choose. Housing segregation practices hold all but a negligible portion of Chicago's 960,000 Negro residents within the confines of the South and West Sides and certain sections of the near North Side. Since Mr. Sadler has no car and, therefore, little mobility, he has had to do his apartment hunting primarily on the West Side. This is in an area where overcrowding is so severe and adequate housing so difficult to find that one social worker remarks: "It's just impossible to find a place in Lawndale right now. Fire victims who are living with other families have been urged to try to stick it out until other arrangements can be made."

It is no wonder, for the West Side is a section of Chicago that received mass migrations of Southern Negroes during the period following World War II. Its population changed dramatically from almost all white to nearly solid black in 2½ decades. Since 1940, its black population has risen from 29,000 to an estimated 269,000. It has become a ghetto and bears all the earmarks of one.

Sixty-five percent of today's West Side residents are Negroes, but nearly 85 percent of the dwellings they occupy are rented, not owned, and 35 percent of them are considered below minimum housing standards. Even so, Negroes pay higher rents than whites living under better conditions, according to a study by the Hospital Planning Council for Metropolitan Chicago.

While the population burgeons, only 14 public housing projects have been built in the area, and 4,229 of their 7,977 units are set aside for the elderly. Though Negro residents pay more for what they get,

"I'd like to be a secretary when I grow up," is the optimistic dream of Dorothy June (above with Kim, the family pet). Mrs. Sadler (left) helps with Easter Sunday dinner. "We had hoped to go to church this morning, but we couldn't make it after what happened," she said.

their median family income is only 65 percent that of white families in Chicago, and Negro unemployment rates are four times the figure for whites. As a result, about one third of all the city's 273,000 welfare recipients are West Side Negroes. The area has been hit by riots three times in three years—the bitter harvest of all the hopeful Southern blacks who came North, only to find disillusionment.

Mark Sadler's background and experiences are fairly typical. He left Mississippi and moved to Chicago when he was 17 years old, a pattern followed also by all but two of his ten brothers and sisters. At first he lived with an older sister. He soon discovered that the good job he had hoped for was out of reach. "I couldn't find nothing more than shining shoes," says Mr. Sadler, who has an eighth-grade education.

His early impression of Chicago, as compared with Mississippi, was: "This is worser. It's pitiful." Back home, at least, he had been able to find work on farms near Clarksdale. Still, he managed to hang on with odd jobs until late 1950, when he went into the Army and was sent to Korea, spending six months in combat. "All I got out of it was about $500 mustering-out pay, and it was nearly a year before I got that," he recalls.

On returning to the U.S., he considered moving back to Mississippi, and did spend his first days as a veteran there. It didn't take him long to change his mind. "It was that 'yassuh' and 'nosuh' that burned me up about the South," he says out of a resentment he shares with many black people. "I show my respect to everybody, but down there it's a demand."

Chicago treated him a little better on his second attempt at living there. He married a girl named Catherine, whom he had known back in Clarksdale before both moved, separately, to the North. He also was able to find work as a truck driver. "That's about all I ever found that did me any good," he says. As his family expanded to include five children, his take-home pay of between $90 and $115 a week had to be stretched more and more. But Mr. Sadler plodded on. As he explains: "I do the best I can. That's about all I *can* do."

There was one particularly rough period, more than a year ago, when Mr. Sadler found himself out of work and unable to find another job. To keep his family alive, he had to resort to public assistance. They survived for six months in this manner, but he says of his "welfare" days, "We didn't really get enough to live on. It was just existing, being betwixt and between. I don't want no part of it. I'd rather work." Eventually, he was able to find his present job through the Illinois State Rehabilitation Center.

With a steady job again, he found life in the city somewhat easier to take. On weekends, he enjoyed taking his children to church, to the park, to ball

games, and "things like that." He considered the schools they attended "pretty well okay" and stressed that he wanted them to go further than he had, "at least definitely to finish high school." He reflects that in one respect, at least, he and his wife have been fortunate. Their children all have enjoyed good health and so far have presented no problems of delinquency to their parents.

Mr. Sadler moved his family several times, but no more often than he had to. Urban renewal programs on the West Side seemed to complicate their housing situation rather than to alleviate it, for each program seemed to reduce the number of housing units. Decent places to live became even more difficult to find. "Sometimes," he points out, "you'd find a place they wanted more than a hundred dollars for and still had to be fixed up before you could live in it. Or else it was in a building they were getting ready to tear down."

Usually, to keep within his budget, he had to compromise on space for his growing family by taking apartments far smaller than what they needed. Though their last apartment was not large enough, they liked it. Says Mr. Sadler: "The best thing I ever found to live in was the place I got burned out of this time." Besides losing that, the little gains he had made also have been wiped out. "I'm back in the same boat I was in before . . . maybe worser. I have to start right over from scratch again."

Even after two fires which have compounded his other problems, Mark Sadler plans to stick it out in Chicago. There seems to be no turning back for him, although he admits "it's rough."

He wouldn't mind living in a low-rent public housing unit, providing he could qualify for admission. But like most people originally from rural areas, he has little taste for the stark, high-rise project buildings lined up military fashion in some of Chicago's "renewed" black neighborhoods. "I just don't think I could live in something 9 or 10 stories high," he explains.

He would prefer to move out of the West Side ghetto to another part of the city, "just as long as it wasn't so far from work I couldn't get there." He isn't particularly interested in integrating anybody's neighborhood—but, as he says, "I could live next door to anybody and it wouldn't make no difference." His attitude isn't matched in many of Chicago's white areas, however, and the city's present racial tension makes it doubtful that his new neighbors, when he finds them, will be white.

Mark Sadler is not a demanding man and he does not believe that the world owes him anything. His basic desires in life are, in fact, quite modest. Standing on the back porch of his temporary home, he gazes beyond the decaying buildings of the neighborhood to more pleasant communities, so far away. "I just want a nice home, peace, and quietness . . . just a nice life," he says.

Current prospects of his finding that are slim. But he hasn't given in to despair. "I guess I'll find some way to make it," he sighs. "Long as you got this life, you got a chance to get something." □

"I just don't know what I can do next," says Mark Sadler. "I just know I have to take care of my family, to do the best by them that I can." His immediate need: a home where, hopefully, "we won't have to worry about fires and riots no more."

GOD of the Rule Book

By WARREN G. HAMBY
Pastor, Galloway Memorial United Methodist Church
Jackson, Mississippi

"Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."—Matthew 5:20

A CONGRESSMAN in Washington received a letter from a constituent in the Middle West urging him to vote for a bill which was pending before Congress. The bill was designed to curb certain practices then current in marketing farm products.

In his letter, the man confessed that he himself had been cutting corners and misrepresenting his product in a way that was to his advantage. "I want you to pass a law that will prohibit me from doing it," he said.

In a conversation with a young man who was interested in becoming a member of our church, I learned that he had been reared in an authoritarian type denomination which apparently had provided all the rules for faith and behavior. He had come to depend upon this in his religion. His God was a God of the Rule Book.

When we finished our discussion, he expressed a desire for his minister to continue this role of spelling out in detail what he should believe and how he should behave. He was not sure he could find satisfaction in a church that did not provide this.

Something in most of us does not like to be put on its own, particularly with regard to religion. This is reflected in Christian denominations that are presently enjoying the most rapid growth. They are providing a kind of rule-book religion.

Pharisees—The Champion Rule Keepers

The God of the Rule Book never enjoyed greater popularity than among the Jews of Jesus' day. The tendency to reduce religion to a rule-keeping relationship is epitomized in the Pharisees, who laid great stress on oral law and observances.

The Jews of that time were divided into four broad camps or religious parties. The Zealots, a relatively small minority, were champions of nationalism. Their primary concern was to overthrow Rome and establish Israel as a sovereign nation.

Another relatively small party went under the name of the Essenes. They were the mystics and ascetics of their day. The little we know about John the Baptist, the nature of his preaching, and his alleged diet of locusts and wild honey, indicates that he might have been a member of this sect.

A somewhat larger and considerably more prestigious group were the Sadducees. Theirs was the most exclusive of all groupings, the party of peerage. One had to be properly born to be a Sadducee. From that group came the priests of the Temple.

The largest and most powerful group were the Pharisees. They represented the great middle class. They also were the Puritans or fundamentalists of their day. Like all fundamentalists and Puritans, they considered themselves the protectors of true religion. From their ranks came the rabbis or teachers of Israel, the keepers of the synagogue schools.

The scribes, so frequently mentioned in conjunction with the Pharisees, were the lawyers or religious experts of the Pharisee party. Before his conversion, Paul was a Pharisee. As such he manifested their typical zeal to keep the law of Moses and to stamp out any threat to the system. How he fought against the Christians!

The Pharisees were the world's champion rule keepers of religion. They had expanded the Mosaic law into a vast system of detailed and complex cataloging of every possible behavior. Never has the world known a more religious people. And yet Jesus said, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Jesus saw the God of the Pharisees as a dead God. Their whole understanding and practice of religion tended to impose spiritual death upon those who kept its rules. Jesus' unrestrained expression in Matthew's Gospel accuses the Pharisees of being like whitewashed tombs which on the outside look good but on the inside are filled with dead men's bones and dirt.

The sin of the Pharisees was not lack of faith or

failure to be religious. Their sin was that of distorting and exaggerating a basic truth about God and about religion until it became an untruth.

Moses had brought a fundamental and revolutionary revelation of God in the Ten Commandments. The Law brought an ethical responsibility to Judaism that is still basic to theology. The sin of the Jews was in taking this foundation and making it the whole structure, erecting a system of religious rules that replaced their God.

Modern Christian Pharisaism is quite common today. It has simplified the rules considerably and adopted a Christian vocabulary, but its God is still the God of the Rule Book. And we must classify this God as dead for several reasons.

Response Is Limited

First, such a theology limits religious response. The response to a God of the Rule Book usually is one of fear, not love. God becomes ruler instead of redeemer. Dull conformity to rules of religious behavior finally leaves those who worship the God of the Rule Book insensitive to his redemptive involvement in a world that constantly presents us with new issues and new possibilities.

The prisoner in the Bastille, in Charles Dickens' *Tale of Two Cities,* for years cobbled shoes in his dark little cell. It was his little world for so long that he became enamored of its narrow walls, its darkness, its monotony. Finally, when he was liberated, he had lost his capacity to live beyond the drab existence of his little cell.

So he reconstructed it at the center of his English home. On days when skies were clear and birds were singing, the tap of his cobbler's hammer still could be heard coming from the dark little cell in which he had become imprisoned. Dull conformity finally had brought death to the cobbler's capacity for any new and larger experience.

Moral Responsibility Is Reduced

Second, rule-book theology tends to reduce moral responsibility to minimum compliance with rules of accepted behavior. Jesus accused the Pharisees of straining out gnats and swallowing camels. In their attention to small things, they were unable to see big things. Minimum requirement has a way of becoming maximum responsibility.

Two ladies had just boarded a city bus when suddenly one of them realized she had not paid her fare. She started to go back and pay it when her companion said, "Why bother? You got away with it." The first lady insisted, "But I've found it pays to be completely honest." And so she got up and paid her fare. When she returned to her seat, she said to her friend, "I told you it pays to be honest. I gave the driver a quarter and he gave me change for 50¢." Her attention to the minimum rule had enabled her to strain out the gnat and swallow the camel. The principle behind the rule had been subordinated to the rule itself.

Jesus encountered a group of men engaged in the gruesome stoning of a woman caught in adultery. She had violated the Law, under which the prescribed penalty was death by stoning. Her executioners, with their rule-book understanding of God, had a singleness of eye to keep the law; but in their zeal for the rules they had overlooked the greater value of human life. Jesus interceded, not to impose a rule but to impart redemption, not to destroy but to fulfill. The greater values back of the law were about to be sacrificed for the law itself. The spirit was about to be lost in the letter of the law. This is often the case for those whose God is the God of the Rule Book.

Moral Ability Is Flattered

Third, the most deadly deception of the God of the Rule Book is the very assumption that we are capable of keeping the rules. Even our best is corroded by the sin of ego, or pride. Just when we feel satisfied that we are keeping all the rules, we realize that our halos never quite hide our horns, and a halo only needs to slip about seven inches to become a noose. Regardless of how well we keep the rules, there is always something within us that cries out for more than moral acceptance.

The apostle Paul knew the impossible struggle of trying to pull oneself up by the bootstraps. In the hard realism of the daily round, one might have great respect for the right choices and the right decisions, he says, but one usually winds up submitting to the more selfish and base choices. He spells this out unforgettably in the seventh chapter of his Letter to the Romans.

He always resolves to do the good things, but invariably he finds himself yielding to the bad. He has a great regard for God's laws but too often lets selfishness and personal concern rule his life.

Using a powerful figure, Paul says it is like dragging the weight of a dead man. Every Roman would have appreciated this description. It was a common practice for the Roman government to chain slaves to each other so that they could not escape when assigned to the work gangs that labored in the mines or built highways. Under the austere conditions of servitude, poorly nourished, and subjected to merciless beatings and inhumanly long hours, a man often died while shackled to a fellow prisoner. Sometimes hours or days would pass before the other prisoner would be freed from the weight of his dead companion.

Paul says that our efforts to win salvation by keeping rules is like being chained to a dead body. In Romans he cries, "Wretched man that I am! Who will deliver me from this body of death?" In the next breath he answers his own question: Deliverance is "through Jesus Christ our Lord."

None of us is free of the responsibility to observe the rules of life. But we are not adequate to observe the rules either. And so Jesus calls us to a greater righteousness than that of the scribes and Pharisees—one that frees us from the rule book and brings release in the disciplines of truth and beauty and love. □

Challenged at its own door with opportunities to fight for human dignity and justice, a Wisconsin church responded with decisive action. Renewal came to the Wauwatosa congregation in a near suburb of Milwaukee, when its people became involved with problems of the inner city.

In a time of crisis:

A CHURCH THAT FOUND ITSELF

By NEWMAN CRYER
Associate Editor

LAST APRIL, when riots exploded in some of the nation's major cities, and ghettos were still burning, a Wisconsin pastor stood in his pulpit and pointed out something unique about "cool" Milwaukee.

"Eighty cities have smoke rising over burning buildings, but here not one house, not one store has been burned," said the Rev. Harold R. Weaver, pastor of a Methodist church in Wauwatosa, a well-to-do suburb of Milwaukee.

This, he pointed out in his Palm Sunday sermon three days after the assassination of the Rev. Martin Luther King, Jr., was no accident. The nonviolent approach to protest and demonstration was working.

What Dr. Weaver did not say, but everyone in the congregation knew, is that the Wauwatosa Methodist church had been involved significantly for two years in events and crises which produced the climate that enabled Milwaukee to "cool it" in the critical days following Dr. King's murder.

To an outsider, Wauwatosa United Methodist appears to be one church that has consciously risked losing its life in order to find itself, and not just in relation to America's current urban crisis, but to its total mission.

Like many established churches in older suburbs, the Wauwatosa church seemed to be riding along with the times until crisis came to its own village. This 2,400-member congregation of middle and upper-middle class Caucasians is served by a highly regarded staff of four ministers. It is housed in a fine modern Gothic structure, has a comfortable budget and a church school that is alive with activity from crib room to older adult classes.

A turning point came in August, 1966, when the Milwaukee NAACP Youth Council began picketing the suburban home of Circuit Judge Robert C. Cannon, bringing the civil rights struggle literally to the front door of the Wauwatosa church.

Picketers sought Judge Cannon's resignation from his private club because of a discriminatory policy in club rules. Nightly picketing attracted hostile opposition from white suburbanites, and when picketers were taunted and jostled, incidents ensued. Eventually the confrontation became sustained and violent enough to bring out police and National Guard.

Pastor Weaver returned from a vacation in Europe in time to find Wauwatosa in the midst of conflict; and the Greater Milwaukee Council of Churches, of which he is vice-president, was making a move toward reconciliation. At the risk of offending some members, Dr. Weaver offered the church as a meeting place for metropolitan clergy and Youth Council members. Out of their discussions came an ad hoc committee of six ministers to attempt mediation between the judge and the Youth Council representatives.

The judge, it turned out, was not in sympathy with the discriminatory clause in his club's policy and had tried, unsuccessfully, to get it changed. Starting with positions that seemed irreconcilable, direct confrontation between judge and demonstrators finally produced tension-melting dialogue that did lead to a settlement. The next day picketing was called off.

The Christian social concerns commission of the church hammered out a statement, which was submitted to the official board, approving action of the church's pastors and supporting legal protest against discrimination. "There is a new dignity in trying to

Father Groppi leads NAACP Youth Council (top) to suburban Wauwatosa to protest a judge's membership in an all-white club, as National Guard troops hold back crowds who come to watch—or pelt picketers. A year later troops in Milwaukee (bottom) search autos in a riot area. Methodist Bishop Ralph T. Alton, with Mrs. Vel Phillips (an alderman) and Council Commando (right), march for open housing.

CONFLICT CAME TO THE SUBURBS

The Rev. Harold R. Weaver's forthright sermons urged suburbanites to make inner-city problems their own.

gain a place at the bargaining table with something more substantial than white sympathy," the statement affirmed in part.

While the official board indicated support of the pastors' reconciliation efforts, it did not approve the statement. Apparently a majority of its members agreed with William E. Thomas, chairman of another commission and ex-officio member, that "the statement does not represent the feeling of the entire church membership and, anyway, the board cannot speak for the congregation."

A few weeks later the statement was printed in the church newsletter as the position of the commission which drafted it. This caused tension. One family of long standing left the church, and one board member called for "a moratorium on civil rights matters."

Months before the picketing crisis, some members of the Wauwatosa congregation had begun agonizing over the Christian position on civil rights. They have not yet found all the answers, but their church is a good example of a suburban church that is seriously involved in inner city problems.

For one thing, during Lent in 1967, about 240 members took part in living room discussions of Eugene Stockwell's book, *Claimed by God for Mission* (World Outlook Press, $1). After these dialogues, when some of the group met to ask, "What can we do?" several informal committees were set up to look into possible projects.

One group was interested in starting a family-exchange program, and 40 persons met in the Negro YMCA in Milwaukee for a potluck dinner to talk about it with Negroes from inner-core churches. Later a larger group met in the Wauwatosa church's fellowship hall to develop the idea further.

Several concerned couples began dialogue with Negro couples in homes of various members. Still meeting together, they explore attitudes and search for methods of mutual support. Pulpit exchanges acquaint larger segments of the congregation with these efforts to increase common understandings of black and white Christians.

Three women on one committee found that a pressing need of inner-city dwellers was for a child-care center at the County General Hospital. They organized an 8:30 a.m. to 4:30 p.m. child-care service in the hospital lobby five days a week. Now an ecumenical project involving 60 volunteer women, the center serves mothers who lack baby sitters at home, or cannot afford them, and have to bring as many as six children along to the hospital clinic.

"We get a new outlook on how Negro children see life," says Mrs. Sharon Himsl, who helped to organize the center. "A few of the children at first seem afraid of white faces. Sometimes a little black child wants to feel the hair of a blonde white woman. Another tenderly touches the face of his white mother-for-the-day. Once two little boys were observed in animated conversation about the big rats one had seen at his house."

Rioting came to Milwaukee the last weekend of July in 1967. Soon thereafter, the NAACP Youth Council, advised by Father James Groppi of St. Boniface Catholic Church, began marches for fair housing. Violence broke out here and there as a result of attacks on the nonviolent marchers by white people who

protested them. Don Stevens, lay leader of the Wauwatosa church and one who helped get his church involved in civil rights, was shaken.

"I wondered where we were headed," he says. "My first thought was: How can the white community get the establishment to deal with root causes of the tensions that bring riots? We need to alleviate the causes of riots, and I think more of this kind of thinking is coming," he says.

Stevens and his wife began to attend rallies at St. Boniface Church in the inner core (Milwaukee's term for "ghetto"), where day after day the Youth Council and its supporters marched to protest the city's failure to enact an open housing ordinance. About 30 Wauwatosa Methodists marched at various times.

One weekend, when a call went out across the United States and clergy and laymen came to support the Youth Council marches, women of the Wauwatosa church prepared hundreds of sandwiches and took them to the city's inner core.

The Rev. John Adams, from the staff of the Methodist Board of Christian Social Concerns in Washington, D.C., says that "an educational project was being conducted," and that these acts "helped establish a channel of communication between the ghetto and the white suburbs."

But there was resistance, too. On the Sunday after the first riots in Milwaukee, a questionnaire was distributed to the Wauwatosa congregation.

Asked, "What is your opinion of what happened in Milwaukee last week?" members expressed their feelings through such comments as, "caused by subversive forces and outside communist influences," or simply "lawlessness." But a majority felt the riots were "inevitable because of attitudes of core residents, police, city administration, and the white community." Or, some said, because of "the gap between the 'haves' and the 'have-nots.'"

Another question asked what members felt their church should be doing about it. Some were inclined to "leave it to inner-core churches and leadership." Others declared "the church should stay out of politics." But on the whole comments were positive. Many favored establishing group and person-to-person relationships with people of minority groups to promote mutual understanding and to work actively for open housing.

Wauwatosa Methodists participated when Methodist Bishop Ralph T. Alton, of Madison, and 40 of his ministers marched with the Youth Council. Their presence was noted by Mrs. Vel Phillips, a Methodist who was the lone Negro, female alderman on the Milwaukee Common Council in the battle for open housing.

Members of the Wauwatosa United Methodist Church are now more involved than ever in Milwaukee's Metropolitan Ministry, directed by the Rev. David Owen. His job is to coordinate efforts of 29 United Methodist churches, including five in the inner core, and suburban churches, in helping to upgrade life for ghetto dwellers.

"The basic problem is not lack of suburban support, but development of responsible ways for people to act," the inner city minister says. "We are trying to

MOST MEMBERS STAYED...

David M. Gotham, chairman, commission on Christian social concerns: "We are trying to understand ghetto problems, reasons why they exist, and why the response of white people has been so violent. To do this we must get involved."

William E. Thomas, chairman, commission on education: "The official board cannot speak for our church, and I do not believe the church should push for open housing laws. But we should create a desire for justice in our people."

Robert F. Gilton, official board chairman: "Our church ought to help every person accept every other person, even though each one has different ideas about what he is urged to do out of Christian love."

SOME DIDN'T...

David Drewery, former member, stewardship and finance commission: "I felt the church took a turn for the worse and became too liberal. I believe in human rights, but I do not favor a church pushing for laws or supporting the National Council of Churches."

There is tenderness when a mother holds a child (even one that is not her own), as 60 women volunteers often do in the child-care center they staff at County General Hospital.

create structures and ministries through which all concerned church people can get involved in neighborhood problems of the inner core."

Dr. Weaver is the only white board member of an Institute of Theology which meets five days a week in a United Methodist Church in the inner city. It was started last year when Negro store front pastors, with educational backgrounds ranging from the 4th to 11th grades, felt the need of some formal education tailored to their specific needs.

The institute offers them a three-year course that includes studies in Bible, theology, pastoral psychology, and other subjects. Currently more than 30 pastors and 6 laymen are taking the course. On completion they will get certificates of accreditation that will be acceptable in their denominations.

Meanwhile, the Wauwatosa church, along with other suburban churches, continues to search for other ways to become involved in solutions to inner-core problems. It is one of two dozen cosponsor churches of an ecumenical workshop series designed to examine problems of prejudice in metropolitan Milwaukee.

One member of the Wauwatosa church who became interested in programs to aid the Negro is Ronald M. Fiandt, who helped establish an on-the-job training program called the Opportunities Industrialization Center (OIC). He is the only white man on its board.

"Don't make it sound like I'm OIC. I'm not," he told a reporter. "It is the Negro leadership that makes it run." One thing Ronald Fiandt has learned in working to get the program started is that it is wrong for the white power structure to dictate how a Negro self-help program should be operated. He believes this is a problem with many state and federal programs which impose white standards and leave Negro leadership and initiative out of the planning.

In its first six months, the OIC trained 400 unskilled Negroes in such basics as hygiene, grooming, and simple arithmetic. It has sent trainees into the hiring market with a better chance of getting jobs and keeping them.

A small group of anonymous laymen is co-operating to buy and remodel an old but basically sound theater building in the inner core to provide better facilities for the OIC project. Remodeling is being supervised as a volunteer service by Don Stevens, a construction engineer. Most materials and labor are being donated to the $140,000 renewal project.

The building provides classrooms for basic training and for an advanced program in which Negroes will learn various occupational skills under combined government and private programs.

Church leadership stepped in to fill a vacuum in metropolitan Milwaukee that might have been filled by violent radicals. To Dr. Weaver this proves that it is possible for black and white people to work together, that Negro groups and churches of both the inner city and its suburbs can work together, that nonviolence is the best approach to challenging and changing injustices which have created the urban crises in our time.

Perhaps 20 families have walked out of the Wauwatosa church in protest against its involvement, leaving its budget "several thousand dollars" short. "You offend some by talking about social justice, but you offend others if you don't," is the way one minister on the staff puts it.

Robert F. Gilton, who now is official board chairman, sees it this way: "Not everyone can do or believe in the same things. Not everyone is at the same level of spiritual growth, some are shy and very busy, and not everyone likes the present church program."

Nevertheless, Gilton would like to see the church develop programs to involve more people, and geared to a wide variety of interests. To do this, he helped establish a weekend retreat recently for leaders who met to set long-range and short-range goals for carrying out the church's total mission.

The Wauwatosa United Methodist Church by no means considers social crisis as the total thrust of its mission. Dr. Weaver believes it is "exceedingly important to find our motivation for Christian service through a genuine relationship of growing faith in God."

"We recognize the validity of a claim that Christianity cannot be an isolated search for one's personal relationship with God," he adds, "but must be related relevantly to the needs of the world. It is our hope that our church can see this dual thrust engaging both the individual and the social needs of our lives." □

Ten Commandments for Parents

Thou shalt honor no other gods but God, steadfastly refusing to make thy child a minor deity in thy household.

Thou shalt make no promises that are broken, whether these be promises of pleasure or promises of punishment; for unless thy child learns to respect thy word, he will not respect any person.

Thou shalt teach thy child by example, and not by precept; for a parent who teaches a child religion and morality and yet lives by greed, passion, and hypocrisy must expect his conduct to be followed and his counsel ignored.

Thou shalt worship the Sabbath communally, with thy family, and not seek solitary pleasures which plunge each member of the family into social and spiritual isolation when they should be most together.

Thou shalt instill no fears into thy child, but rather impress upon him that love casteth out fear, and that he who commits no wrongs because of fear is merely weak, whereas he who pursueth righteousness because of love is truly strong.

Thou shalt help thy child accept the variety of mankind with joy and wonder in God's creative originality; and not breed in him that terrible false pride of superiority, which stunts and twists the personality of man.

Thou shalt be not too much a parent, allowing thy child freely to make his own mistakes, and not protecting him unduly from the painful consequences of his errors.

Thou shalt not expect nor demand love from thy child simply because thou art his parent; but thou shalt try to win his respect as a person by justice, humor, and understanding.

Thou shalt not force thy child to develop in thine own image, but assist him in becoming the best kind of person his own nature requires.

Thou shalt look daily into thine own heart and examine thy motives; for when thy motives are unpure, love curdles into possessiveness, and thy child is no longer a creature of God but an instrument of Man's misguided passion.

—Sydney J. Harris

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The American *Woman*

1968

IN THIS LAST third of the 20th century there is no "typical American woman." Contrary to the cult of youth, even to the assumption that some traits are masculine and others feminine, America's 74 million women and girls over 14 are of all ages, shapes, sizes, talents, and temperaments. And each must be a bewildering variety of different persons during her lifetime.

Playing these various roles, sometimes several of them simultaneously, she writes her own lines and directs her own action because she lives in a world threatening to explode, and in a time when change is putting all traditional values under serious question.

She gets the same education as her brother. Then she discovers that what she has learned frustrates her more than it helps her in becoming a successful wife, mother, and homemaker. Struggling to learn how to be these, she is told by experts that home and family cannot possibly offer a full-time career—she must go out and get a job if she is to repay society for her existence and fulfill herself as a person. Out, then, and working for a paycheck, other experts warn her that her children are suffering because she is not at home.

She has less control over her children in any case. School takes them earlier and earlier, and their after-school hours are full of structured activities. At the same time, her husband gives her less help with them than her father gave her mother. He is making more business trips than his father did, spending more hours commuting and working late, taking more advanced business and professional courses. Or if he is not doing these things, he may be holding down two jobs to keep up with living costs.

Magazines, newspapers, and television offer the American woman endless advice on how to catch and hold a husband, how to be a loving and not overly permissive or possessive mother, how to be a participating member of society. She hears correspondingly little addressed to men on how they should find and keep a wife, or to children on how to understand their mothers. The implication is clear. She is the one who has to prove herself—as John's wife, Mary's mother, Mr. Smith's secretary, the good neighbor next door. The proving leaves her little time to discover who she really is, or wants to be.

The woman who does not marry has less complicated problems of identity, more independence—and less social status. Her married sisters often regard her with a mixture of suspicion, envy, and pity. Unwelcome in the married woman's mind is the recognition that she probably will outlive her husband and one day will be alone, too.

Because women marry earlier, rear their families sooner, and live longer than their mothers, they have extra years. Only then are many able to find their individuality. Fewer and fewer of them are just playing out their time with more bridge. It is accepted that the mature woman will involve herself in constructive activities, and will tackle them woman-style—which means she will be intuitive, subjective, sensitive to relationships, and often able to accomplish more through relationships than by direct action.

The American woman, like all women, is an enigma to man, often a riddle to herself. Preoccupied with childbearing and rearing for so many years of her life, she is more aware than man of the past and future. Remembering that woman has been the domesticator and civilizer throughout history, she cannot take seriously any attempt by man to diminish her. This is her strength, and her weakness.

American women, envied by other women in the world for their status, still are second-class citizens under some laws, and still are enmeshed in a man-oriented culture. They will not change this pattern by threatening men. Rather they must prove, in all their relationships, that men and women complement each other, are necessary to each other, and are equally the beloved children of God.—*Helen Johnson*

Reflections on Becoming a Woman...

Photographs by WILLIAM G. LARSON

How will it be for me? Will I be famous, beautiful? Will I be loved? Being on the edge of the future is like standing alone on the shore of a sea.

There are strange lights and shadows in its depths. But the line of light on the horizon beckons ... I must go!

I didn't know being a woman would be like this.
So dazzling, dizzying, new meanings in the flood of feeling.
I don't understand them. I am afraid.
I need dark glasses to dim the brilliance,
to hide my vulnerability.

I thought I had just one face, but I have many.
None complete yet. I am daughter, friend, wife, mother,
learner and doer – and always myself, a child of God,
different from any other person in creation,
yet the same as all people. And deep within me
echo the voices of all women who have gone before me.
It is good to be a woman.

Dull-brown daily chores. Dancing gleams of love,
lightning flashes of meaning. Shadows.
What if I should die? What if my love should die?

Relationships are so precious. And so fragile.
They can shatter at a touch. Fragments remain,
like the fragments of a chrysalis.
There is no way to go but forward.

It is a winter in my life.
I am like the grass,
dry and rustling underfoot.
Yet I am not alone.
All women who have loved
and then have had
to open their hands
and let go, they are with me.

I must begin again. It is not as bright
as I had thought, this reality. But I can see.
I would not wipe the dust of the past
from my face if I could.
To have survived, that is resurrection,
and I am not afraid.

By HELEN JOHNSON
Associate Editor

The American *Woman*

1968

One Being, Many Faces

Daughter, Wife, Mother, Neighbor, Co-worker, Citizen—every woman lives various lives during her years on earth. Their character and their essential quality grow out of her relationships, above all out of her relationship with God.

The American *Woman*

As Daughter

EVERY WOMAN begins life as a daughter, and her relationship with her parents, continuing in changing forms as long as either parent is alive, sets the pattern of her response to other relationships throughout her life.

She is likely to marry a man who reminds her of her father. Some psychiatrists say that if she does not, it is because she is too closely attached to him.

Probably she will become more and more like her mother as she grows older, but there is a rivalry in the mother-daughter relationship that never disappears. The relationship between mother and daughter, in fact, is the closest and most delicate, complex, and profound in human experience.

People used to think girls were easier to bring up than boys. That was when daughters were counseled to be "little ladies." Now girls are allowed to be as aggressive as their brothers, and since they also are more complex than little boys, they are harder to raise than their brothers.

The agony parents go through during a daughter's dating years is not exaggerated in the comic strips. They probably will be convinced that the boy she marries cannot possibly be good enough for her. They will not be consoled by the old belief that when your daughter marries you do not lose her, you simply gain a son. Marriage today may take a daughter across the continent, or to the ends of the earth. Still, it probably will be she who writes and telephones regularly to her parents—and to her husband's.

The experience of bearing her own child usually brings a daughter much closer to her mother, and their conversations will be rich with: "What did you do when . . . ?" and "Now isn't that just like you were!" It is here that woman's link with the past and future becomes complete, and daughters who become mothers become intensely aware of the miracle by which the shape of a hand, the turn of a head, the very fiber of personality is transmitted from generation to generation.

The unmarried daughter living with her parents, or even apart from them, has a different relationship. It is hard for parents to recognize that their children have become adults, and it is particularly hard for a mother to realize that her unmarried daughter is adult. It is equally hard for an adult woman to live in her mother's house. This relationship has been worked out by mothers and daughters from time immemorial, but probably to no

mother's or to no daughter's complete satisfaction.

In these days of extreme family mobility and apartment living, aging parents are not likely to live with their married children as parents did even a generation ago. But as parents become old enough or ill enough to be less capable of doing and deciding for themselves, the parent-child roles may have to reverse themselves, and a daughter may become in effect the mother of her parents, taking the same kind of responsibility for them that they took when she was small. A woman in this situation has her most difficult role as daughter because it is a reversal of role but not of relationship. She will not play the role to her own complete satisfaction, nor to her parents', but she, and they, will be able to accept it if it can be seen as part of the natural rhythm of life. □

The American *Woman*

Her Growing Years

AS A GIRL is growing up, she is lost in dreams. Somewhere in her future there is a white knight, or an astronaut; heroic service to perform; the acclaim of multitudes. As she does her new math, she is sure of this. She also plans on having a rich and handsome husband who adores her, beautiful babies, a spotless house—and absolutely no housework.

In her early school years she probably will make better grades than the boys in her class. Girls mature faster at this time, and they are more patient with details and structured education. In college she may not do so well as her male classmates, particularly in courses calling for independent thinking and abstract reasoning. In fact, if she is capable in these areas, she will receive the dubious compliment that she "thinks like a man."

Few academic fields are entirely closed to women students, but some discriminate sharply against them. And women wanting to do graduate work in any field are in danger of being bypassed in favor of men with equivalent or even lesser qualifications.

She starts dating before she is into high school, almost before she is out of the grades, and the chief measure of her popularity is how many boys want to go steady with her. Anthropologist Margaret Mead has described dating American style as "like a ski slide," with the controls in the hands of the girl. The boy is expected to ask for as much as possible, even if he does not want it. The girl must yield as little as possible, for petting is permitted but extramarital pregnancy still is outside the rules. And when it happens, it is the girl who gets most of the blame.

Improved contraceptives, particularly the Pill, have freed girls who can get hold of them—and in either high school or college this is very easy to do—from the fear of unwanted pregnancy. This freedom makes it harder for the girl to say no. Woman, however, cannot change her nature so easily. Today she, far more than man, still seeks continuity and security in her relationships.

Against her natural conservatism is the emphasis on sex as sensation that saturates American society. This, plus the new frankness and openness that exists between boys and girls today, leads many of their elders to conclude that their sexual code is vastly more permissive than the code their parents lived by. This may be true—or it may be that the differences are relatively minor, but are accentuated because they are more visible, more on the surface than in times past. The young people themselves will not bother to discuss it. They are more concerned about the immorality of war, poverty, and discrimination than about who sleeps with whom. Probably they are no more impatient with hypocrisy than their parents were at their age, but the urgency of the world problems that stare them in the face, and the cool-eyed professionalism with which they stare back at them, make them seem more different than they are.

Girls today are equally as involved in the fight for social justice as boys. In a hurry, absorbed in priorities, not afraid to make a commitment, bent on saving the world, they are part of an improved breed if not a wholly new one. □

The American *Woman*

As Wife

"MY PERSONALITY has merged with Sam's to the point where I'm not sure where mine leaves off and his begins," the young wife said, trying to express the mystery of marriage by which two people become one. It was her way of raising the basic question all women consider: How in the union of man with woman, does the woman maintain her separate, individual identity?

How to achieve this almost mystical blend in which a woman becomes more than herself and yet keeps identity as a person is something every married woman has to find for herself.

Symbolic of the blending is the fact that when a woman marries, she takes her husband's name. She also agrees to go with him wherever he goes. In the contemporary pattern of business and industry, this last may mean they will move numerous times during the first years of their marriage. And if the husband is successful in his climb up the corporate ladder, and gets clear to the top, they may make still more moves before they settle down in the home office community.

Or a couple may marry while both are in college or while he is in graduate school, or before his military service is behind him. In these marriages, too, years will pass before the couple can put down permanent roots, and military service probably will mean separation as well.

If bride and groom are both mature enough, and if they love each other enough, mobility will not only add variety to their common experience but also will make them turn more to each other for companionship and understanding.

A young woman who is newly a wife, however, may find it hard to feel at home in a strange locality at the same time she is getting used to a new husband and marriage. She may spend morose hours wishing she could talk things over with her mother or sister or best friend. For the first few months of even the happiest marriage always involve many adjustments and surprises.

The new husband brings his bachelor habits with him and his ideas of what marriage and a wife are supposed to be like. Instead of the dream girl he thought he married, he finds he is married to a human woman—who looks anything but her best when she wakes up in the morning, and sometimes may seem as notional as the wind. She, on the other hand, confidently expects him to be as mature as she thinks her father is (her mother could tell her that her father is not that mature, either), and she discovers to her surprise and possibly disillusionment that there is much that is maternal in the role of wife, and that she must sometimes be her husband's mother as well as his wife.

Increasing numbers of young wives work during the first years of marriage, and this helps bridge the gap between the independence they had when they were single and the dependence almost every woman feels the first time her husband brings home the only paycheck. Working has its price, however, and the wife who works needs more than her husband's passive approval of her job; she also needs his help. Most of today's young husbands accept this as a matter of course and do not see anything unmasculine about doing the laundry or shopping for the groceries to even up the load. Thus today's marriages come closer to the equal partnership that is the American ideal than marriage has since pioneer days.

American tradition also calls for marriage to be a love match, but since more people are married than ever before in this country's history, many marriages probably are more match than love. Older civilizations than ours do not find this undesirable. Indeed, Asians raise their eyebrows at the idea of letting young people make up their own minds about something as important as marriage. It is, they insist, not simply the union of two people who love each other. It is also a legal contract, an integral part of the family and community structure, and a practical way of seeing that children will be nurtured.

Nevertheless, romance is what is emphasized in the way America's young people pair off, and the freedom with which they mingle before marriage offers plenty of opportunity for real acquaintance and affection to develop.

Couples today get to know each other before marriage much better than their parents could have known each other. Still, no amount of knowing each other before marriage is the same as living together as man and wife. Some experts believe that our society's premarital code that allows petting but prohibits sexual consummation makes good sexual relationship harder instead of easier to achieve after marriage—because the couple had to develop such strong inhibitions before marriage. It may be particularly hard for the wife to put these inhibitions aside, they say, because she is the one who has had to say no before marriage.

Couples today do have more guidance available for their sex life than they have for other areas of marriage. One of the most confusing areas is in connection with what is masculine and what is feminine. Other generations thought they knew, and it was clearly understood then that cooking, cleaning, and children were the responsibilities of the wife while anything relating to money, mechanics, or politics was the husband's domain.

Today's young people would hoot if anybody said woman is not a political being. They also cheerfully accept the idea that a woman might be better

at fixing the plumbing than her husband, that a man might have better taste than his wife on what color to paint the living-room walls. Still, the measure of a man's success remains strongly identified with his job while woman's is scattered over the many areas in which she operates. She may work all the years of her marriage without threatening her husband unless she becomes more successful in her work than he is in his. If she does become more successful, or if he feels that she is, she risks dangerous damage to their relationship.

Few young people today would say that a man should stay home and take care of the children while his wife went out and earned the family living. When confusion of the masculine-feminine roles gets into this basic area of identity, there is trouble. One of the deep troubles for Negroes today is that jobs are more available to Negro women than they are to Negro men, and thus wife and husband roles are reversed in this critical area where a man's success is measured.

All these things, coupled with severe economic and social pressures upon a concept of marriage that rests on romance instead of responsibility, have resulted in a high rate of marriage failures in America. One out of four American marriages finally ends in divorce, and many other marriages continue in a shell of emptiness "for the sake of the children," for fear of what the family or "people" would think, or because religious faith prohibits divorce.

There are, fortunately, many happy marriages. These are unions between mature human beings who want their marriages to be happy and are willing to work at it. If they start with similar cultural and religious backgrounds, it is a help, yet everybody knows successful marriages that have leaped over cultural, religious, even racial barriers. More essential surely must be compatible ethics and goals, and the couple's ability to communicate with each other on basic levels.

Then there is love, a genuine mystery, and the alchemy that every day changes confirmed bachelors into contented benedicts and spoiled and immature girls into loving and ministering women of whom their husbands can say, as the late Charles Laughton did of his wife, actress Elsa Lanchester: "No matter what my day has been, when I come home she makes me feel wonderful!" □

The American *Woman*

As Mother

WOMAN AS MOTHER, 1968 model, sometimes feels she and her children are in the front seat of a roller coaster without being sure any hands are on the controls. The speed with which sensations, impressions, and ideas reach children today has not been approached before in human history. Everything seems to be designed to make an adult out of the child before he has had a chance to be a child.

This is true of television, school, and church school—even of toys. Little girls today play with teen-age Barbie dolls instead of baby dolls. Boys wield replicas of the autos their parents drive, the planes that take their fathers away, the guns and helicopters their fathers may be using in Viet Nam.

Like American appliances, American toys have

built-in obsolescence and high breakability. They may last hours, or perhaps a day. And so the world keeps coming apart in the child's hands.

When he is home, today's American father is more directly involved in the care of his children than his father was. The catch is that he is away from home for so many of the children's waking hours. As a result, the mother has the primary responsibility for them, just as her pioneer great-great-grandmother had for her children. If she does not have to protect them from Indian raids, she is conscious of dangers enough in traffic, early dating, and the pressure to let them do something "because all the kids are doing it."

She realizes helplessly that the generation gap is real, associates it with the new math and the nuclear age, and fails to put any blame on the fact that her children really have not had a chance to feel that they are a part of the community. If she does not make a special effort to share her life and associations with them through their growing years, the gap is large—and is sure to increase as children increasingly are segregated, or segregate themselves, with groups of other children their own age. Their principal contacts with adults are with parents, teachers, or counselors—all in positions of authority, all more likely to say no than yes. Without any chance, then, to become a part of the total community or to form friendships with people of all ages, children tend to stick together, regarding all adults with suspicion if not hostility.

Even with sitters and school taking over for her, today's mother of small children often feels she is fenced in, almost beyond all bearing. If she lives in a suburban development, as many mothers of young children do, she spends many hours at home, alone with the children or by herself. Many additional hours are spent at the wheel of the family car, driving her husband to the train and the children to school, Scouts, music lessons, pediatrician, orthodontist, band practice, or church.

With motherhood comes the PTA, and den motherhood, and when the American mother is not baking cookies, she is going to meetings on bond issues, busing, and school lunches. Her telephone rings constantly with requests to help with Mothers' Marches, tag days, the community chest. After all, isn't she home, and doesn't even the Census Bureau list her as having "no occupation," and wouldn't she welcome a chance to get out and meet people?

Sometimes she would be delirious with joy if she could have a meaningful conversation with anybody over the age of 10. But there are mountains of clothes to be picked up and put through washer and dryer, meals to cook, lunches to pack or lunch money to dole out, shopping to be done, and a house to keep. There are, also, the pets the children are too busy to feed. Add the gardening, and the lawn—for until the children are old enough to man the mower, it often is Mother you see behind it. By the time the children are old enough, Mother may very likely be holding a job, at least part time. The cost of college education, like the cost of medical care, has soared out of the reach of most one-income families, and 1968-style motherhood often means working to build up the college savings fund.

Mothers on the farm, in small towns, and in the inner city have other problems, other priorities. All mothers though, worry about their children's friends, their future, and their faith. They have less and less control over friendships, and are less able to visualize the future their children are going to be leading on an overpopulated, nuclear planet from which explorers will be reaching out for the stars. They probably are less reticent than their mothers were in talking about their religious faith, and because they are less sure that their belief must be ultimate truth, they are, perhaps, more able to show their children how to have a seeking faith that will not stop growing.

Today, as in the past, Mother's biggest problem is how to let go of her children. She should start learning this when they take their first steps alone. Even then, when suddenly they are out of school and ready to live as adults, she finds it almost impossible to let them go. Yet her ability to do this, and their ability to go, is the ultimate measure of her success as a mother. It will be easier for her if she has not forgotten that she is wife as well as mother, and has not let her children push her husband to a remote corner of her life. She will be more successful at the letting go, too, if she has not forgotten that she is a person, responsible to God for her personhood. □

The American *Woman*

Without a Husband

WHEN A MARRIED WOMAN becomes single again through divorce or widowhood, she discovers with a shock that she no longer fits into the social life she and her husband took as a matter of course. And while she is struggling to adjust herself physically and emotionally to being without her husband, she also has to adjust herself to being suddenly without most of her married friends. At the same time, she is dealing with business and legal problems that may seem almost insurmountable. If she has children, she is learning to be both mother and father to them. And she may have to be getting acquainted with a new job as well.

Suddenly becoming single after you have been married is a traumatic experience. However, if a woman has been happily married, she is likely to

marry again, and before much time has passed. In fact, she may remarry even if she was not happy in her marriage, because she is used to marriage as a pattern of life and believes she can avoid many of the pitfalls the second time.

The woman who reaches 35 without having been married is more used to her singleness, and more comfortable in it. If she has a good job and no heavy family responsibilities, she is able to spend more money on her personal appearance, vacations, and continuing education than her married contemporaries. She is free to make her own decisions and may live what seems to some homebound women a glamorous life "out in the world," where she meets people who are doing interesting things. Her greatest danger in connection with her job is that she will identify herself too closely with it.

She is lonely at times, but if she is mature, she realizes that loneliness plagues every human being and that marriage is no defense against it. And if she feels, uncomfortably, that she is not so complete a person as her married sister, she takes pride in the fact that she is fully her own woman and has resisted the temptation to make a bad marriage simply for the sake of making any marriage at all.

Because she has this pride, she is faintly annoyed when someone asks her, "How did it happen that a nice girl like you never got married?" She realizes the question is well meant, but in a culture where singleness in a woman is considered failure, she knows it is an implied accusation. In any case, she feels that her reason for not getting married is her own business: she may never have been asked, she may have family responsibilities she cannot escape, she may have been afraid to love, she may have loved too well. Or she may have realized that there is nothing so good as a good marriage and nothing so bad as a bad one. Realizing this, and recognizing drives and capabilities within herself that would destroy the particular men she might have married, she would have stayed single.

She may live alone, with another single woman, or with her parents or other relatives. In any case she probably will have an apartment or a house, not a room, and she will take pride in her homemaking. If her mother or father needs to live with a son or daughter, she is sure to be the one because she is more free to accept this responsibility. She also is likely to be helping put nieces and nephews through school, to be ready in the wings with the kind of understanding that can come to young people only through a relative who is not a parent, and to have children "of her own" through some foster-parent plan.

An investigation conducted by Luther G. Baker, Jr., family-life professor at Washington State College, has found no support for the popular assumption that women cannot make adequate personal and social adjustments unless they marry and bear children. In this study, never-married women scored as well on every item as a control group of happily married mothers.

If America would modify its view that marriage is the only way to happiness and fulfillment, Dr. Baker believes, the incidence of early marriage—which often is hasty marriage—could be reduced; young women would be encouraged to continue education that otherwise might be cut short; America's obsession with marriage for marriage's sake could be reduced; and the occasional young woman who feels no need or desire for marriage would be free to pursue whatever fulfilling endeavor might be open to her, confident that society itself is her home.

Her confidence certainly should include the church. But too many churches today revolve around the family to such an extent that the single person, man or woman, does not feel fully accepted into their fellowship. Adult church-school classes, as well as church dinners, are likely to be "for couples." The Women's Society often meets in the daytime, when most single women are at work. And so on . . . until the single people in many local churches, particularly in the suburbs, fall between the cracks in the organization structure and are lost.

Of course, many single women are asked to teach in church schools. If a woman earns her living by teaching, she may not appreciate this assumption that she will enjoy increasing her teaching hours. If she is not a teacher during the week, she may find great joy in working with children at church, for singleness does not imply a lack of maternal feeling, and the woman who does not have children of her own may bring a special freshness to church-school teaching.

If the single woman is put on a church board or commission, she probably will perform capably because she is used to being businesslike and dependable. And if she joins a study group, she may

contribute strongly because she is used to thinking for herself.

If she does not find a place in the church, she will shrug her shoulders and increase the energy she puts into volunteer work and community and professional groups where her capabilities and desire to serve will be accepted without regard to her marital status. But she will suffer the homelessness of a child of God who has not found a place at the family table, and the church will be incomplete because of her absence. □

The American *Woman*

On the Job

IN TRIBAL DAYS, it was woman who gathered firewood, carried water, fished for food, cooked, made baskets and pottery, wove cloth, taught the children, and nursed the sick. And it was she who domesticated grain and planted the first gardens. Today these traditional tasks of woman are done outside the home, and women accordingly have followed them to the factories, schools, hospitals, and offices.

One out of every three paid workers in America now is a woman, and more than half of today's working women are married. They hold jobs of every kind, and at every level, but most are in the lowest paying, least interesting kinds of work.

The excuses for keeping women in less rewarding jobs go that women are more likely to quit than men, that they are absent more, particularly if they have small children, that they are more emotional and take things "too personally."

When a woman's husband is transferred to another city, or when he wants her at home, she does quit. When her children are ill, she is absent. But are women really less emotionally suited to challenging work than men? Don't believe it. If man is more objective, woman's ability to tune herself to other personalities rates an A plus, and she may accomplish more by indirect methods than "masculine" blunt approaches could achieve. It is this kind of tuning that lets a man go off on a long business trip or a four-week vacation secure in the knowledge that his secretary or female assistant can take care of anything that comes up while he is gone—at a fraction of his pay.

The Federal Equal Pay Act of 1963 and Title VII of the 1964 Civil Rights Act made great strides toward equalizing pay rates of men and women in the same jobs. But when a woman climbs up into a professional or administrative position where she is drawing the same salary as a man, she has to work harder than he does to hold the job. And when equal pay legislation became law, some companies used their own indirect method to evade it and simply did not hire women for jobs in which they would have to receive salaries equal to men's.

This follows a pattern with which women are too familiar. The earliest settlers in America brought the English common law with them, and under it a woman who was married was a legal nonentity. She could not own or control property separate from her husband, could not enter into contracts or be sued in her own name, could not do business in her own name or receive her own earnings, and could not dispose of her property by will.

In the middle of the 19th century, states began adopting property acts to remove the legal disabilities imposed on married women. But women were not accepted on federal juries until 1957, and it was not until after World War I that women received the right to vote in federal elections.

Ironically, though they came late to citizenship, women today could run the country. More shares of stock in corporations are owned by women than by men. But much of this stock has been inherited, and is held by women who let their business affairs be managed by trustees or lawyers, almost invariably men. So the working woman cannot count on her stockholding sisters to improve her working conditions.

Most American women prefer to be at home while their children are small, but skyrocketing living costs as well as woman's need to put all of her abilities to their best use mean that more and more women will work in paid jobs.

An answer for the woman with children in school is part-time work that will let her be at home when the children need her there. The mother of many a preschool child can work only when good day care is available for the child at a reasonable cost, but women at the bottom of the economic ladder often must work even if it means their children remain uncared for.

State and local agencies are setting up pilot day-care projects, and so should the church. There is no more urgent and promising challenge to service in an area in which the church is so capable of serving, nor is there a greater opportunity for the church to be effective in its Christian witness.

Eight out of 10 American women work for pay at some time in their lives. Some others work as hard without pay for their churches and communities. Even though government programs today have supplanted volunteer agencies in many areas, there is much in any community that needs doing by a woman who is as capable and dependable as if she were getting paid, and who is motivated by love. Women busy in this kind of community service need not feel guilty if they have less time for their church; in their community work they are the church. Equally, a woman doing a paid job that needs doing is serving God in her own way.

Methodist and EUB women have raised billions

for missions at home and abroad, and for the local church. And within the United Methodist Board of Missions—headed now, for the first time, by a woman, Mrs. Porter Brown—women are contributing creatively to the board's ability to change strategy to meet changing situations.

Women, in The United Methodist Church, are members of boards and commissions, are active at the conference level, and are represented on general boards and agencies. Women ministers, though, are hard to place—many congregations refuse to have them. Still, more and more young women, aware of the Church's need for ministers and confident that in time a minister will be accepted on the basis of ability rather than sex, are training themselves for the parish ministry.

As teachers, mothers, lovers, and wives, women throughout history have freely given their own genius and inspiration to men who have become artists, thinkers, scientists, and political leaders, men whose names have loomed large in history.

Some women in the future will continue to share themselves with the world through others. But the time has come when women must make their own free choice as to whether they shall contribute only through others or through their own direct efforts. In fact, to the extent that the world needs their most constructive and creative participation, their choice is not free at all, but is dictated by the urgency of history. □

The American *Woman*

Her Extra Years

BY THE TIME today's American woman is in her late 30s or early 40s her children may be grown and gone. Even if she has other family responsibilities, like the care of parents or grandchildren, she is going to be able to start becoming the woman she has wanted to be.

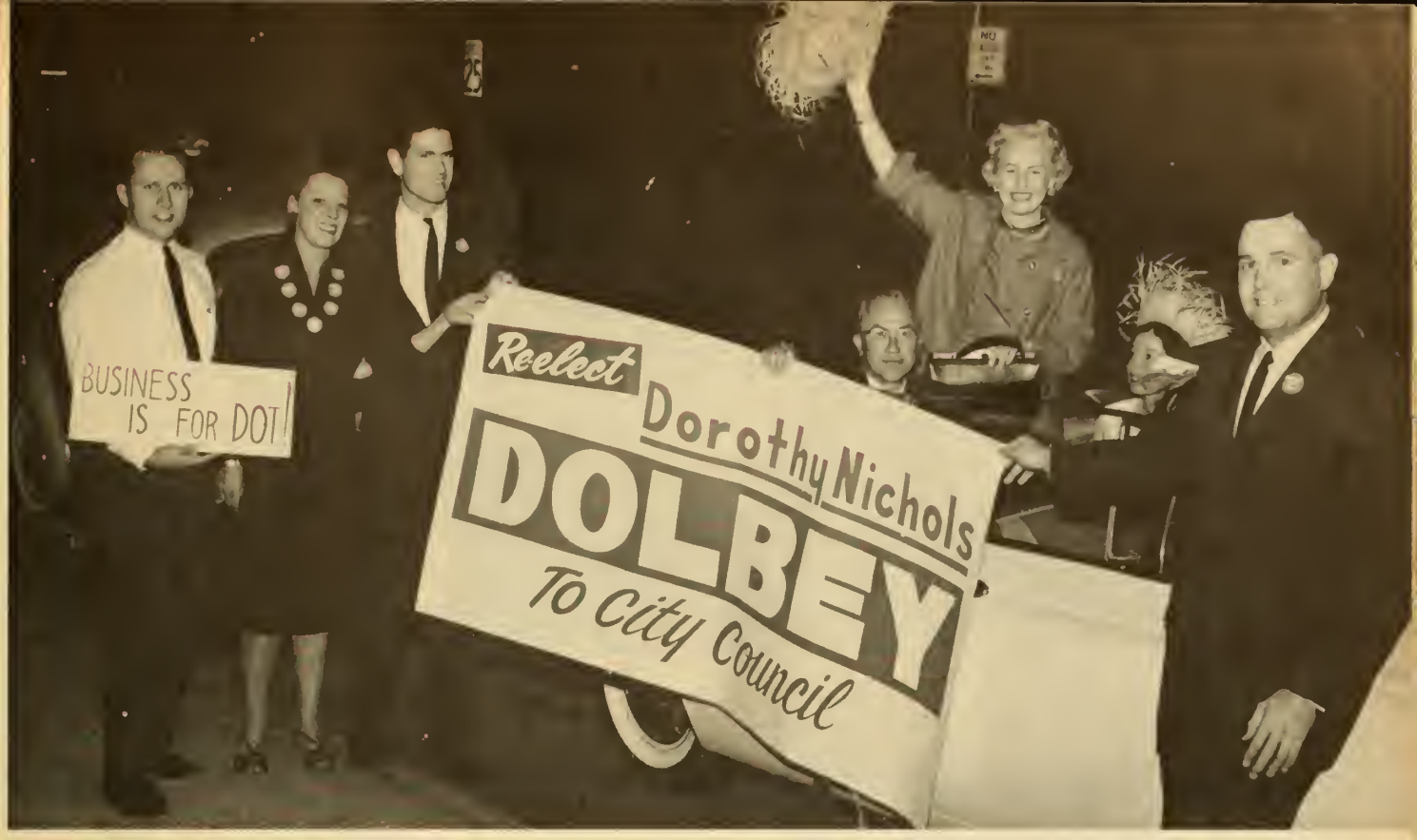
She now has 15 or more years to share with her husband. Now she may be able to travel with him, and to be the kind of companion to him she could not be before. Both of them will need this intensification of their relationship because the children's departure will have left large empty areas in each of their lives.

She may decide to continue her education, get a job, or increase her participation in church or volunteer work. She may decide to run for office, or become active in local political activities. Whatever she does, she is more sure of herself and more conscious of her own worth than she ever has been before. And fashion and beauty aids being as they are, she may look younger than she did 10 years ago when she spent less time and money on herself.

Hormones will help her through the menopause and beyond it, and by the time she has passed 50 she probably will be more self-reliant, more adventurous than she has been at any time in her life. She may speak her mind with devastating frankness and tackle theology or some other abstract discipline with an objectivity she did not have at 20 or 30. And she may take off alone for trips to the far ends of the world as matter-of-factly as she would go to the hairdresser.

She will not escape loneliness, nor worry. She probably will outlive her husband, and Social Security and Medicare may not fully supplement an income from insurance plans that were keyed to lower living costs. Homes for senior citizens, even church homes, are beyond many people's means, and she may end her days living with her children as her parents lived with her. Still, she will be able to live independently longer than her mother did, and when she can no longer live by herself she will have a few more options than her mother had at that time.

Church will become more and more important to her as she grows older, and she will become more aware of God's presence and man's transience. She will not think of herself as a pioneer. Yet within her lifetime man will have made more progress, and the conditions of human life will have changed more radically, than at any time in human history. Woman 1968 has had a part in setting our course for the stars, and she will continue to have an even greater part in things to come. □



Mrs. James M. Dolbey entered Cincinnati politics because her church made her aware of the city's needs.

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A *Growing Force* for Better Communities

When a woman gets up a head of steam on an issue, something is bound to change. If documentation is needed, here it is from communities where churchwomen mobilized for action.

By MARTHA LANE
Associate Editor

"THE AVERAGE MAN in the church has the image of the average churchwoman as a volunteer who works long hours serving dinners to raise money," a Los Angeles layman recently observed.

In too many congregations that description holds true—a woman's avenue of service is limited to membership in the Women's Society, teaching a Sunday-school class, and singing in the choir. Those who can't cook, teach, or sing are "out of it."

Such a restrictive stereotype of churchwomen did not originate in the early church, in spite of the apostle Paul's often quoted opinions: "It is shameful for a woman to speak in church," and "I permit no woman to teach or to have authority over men; she is to keep silent."

The New Testament suggests that women can serve Christ in the world just as surely as in the sanctuary. Lydia, "seller of purple goods," apparently was a well-known career woman whose life influenced both Christians and non-Christians. Dorcas devoted her life to sewing and providing for the needy members of Joppa, her hometown. Priscilla and her husband were co-lay leaders of the church which met in their home. Phoebe, a deaconess, was a "helper of many," including Paul himself. Eunice and Lois, Timothy's mother

and grandmother respectively, were known for their "sincere faith" and for acquainting Timothy "with the sacred writings" from his childhood.

Most of these women had not received the divine tap on the shoulder to full-time Christian service. They served Christ by living fully as Christian wives and mothers, businesswomen, and concerned citizens of their immediate communities.

WANTED: MODERN DISCIPLES

Today's women are being called to a similar dedicated, constant Christianity which goes beyond church walls.

U.S. Congresswoman Edith Green of Oregon defines such contemporary discipleship as an attitude—an awareness of what is happening, and a willingness to become involved personally. "It is not enough for the Christian to stand outside the battle and wish things were different," she says.

"You who are not yet involved must get into the fray—and those of you who are involved must double your efforts."

Mrs. Green urges more women to participate in politics, maintaining that "the issues confronting us today are not men's issues and not women's issues but they are issues to be solved by all Americans."

The Christian woman "is under an obligation to direct her efforts into channels that will produce results," Mrs. Green emphasizes. "She simply cannot refrain from activity in the political arena on the grounds that this area is somehow inherently corrupt. Politics is not inherently any more corrupt than any other walk of life, and even if it were, the Christian could hardly be relieved of her responsibility and her obligation to get into the field and do whatever seemed necessary to root out any such corruption."

Mrs. Green, a congresswoman for 14 years, speaks out strongly on national and international affairs, and exhorts all women to do likewise.

"What can women in today's world do to preserve the peace? Is the answer nothing? That reply I refuse to accept," she says. "Any woman who shrugs a shoulder at the latest news of the war and turns in relief to the soap opera or the fashion page is making no contribution to an understanding of southeast Asia, to strengthening the United Nations, to public support of the disarmament negotiations, to feeding a hungry world.

"Education, civil rights, food for peace, international understanding—what a challenge to churchwomen, and how much more involved they could be if they so wished."

COMMUNITY ACTIVIST

Mrs. James M. (Dorothy) Dolbey of Cincinnati is an outstanding example of a woman who "so wished." "All of us have certain talents and abilities, and we should use them wherever we are," Mrs. Dolbey believes. "I happen to be an activist and am not happy unless I am in the midst of life."

Her career of service began in Cincinnati's Hyde Park Community Methodist Church, where she served as Women's Society president, started a circle for young women, and (with her husband) advised the young-adult group. "My church was the one group responsible for making me conscious of the needs of my city," Mrs. Dolbey recalls.

Campaigning on her Christian convictions, she was elected to Cincinnati's nine-member city council, a position which she held for four terms. She was a leader in numerous campaigns: against pinball machines, against juvenile delinquency, for city beautification, for off-the-street parking, and for renovation of the city's decrepit general hospital.

"We may not face death for our convictions as did the Christians of old," Mrs. Dolbey once said, "yet living our beliefs in the political arena can be a harrowing experience. My faith alone has held me steady a good many times.

"One of the things I learned in politics . . . is that if you really want to get something done and you run into a little rough weather, you don't give up," she said recently after being elected national president of Church Women United (CWU), an ecumenical laywomen's organization. As its leader, she challenges churchwomen to "rebuild our troubled cities," beginning in their own neighborhoods.

"To become a successful activist in your community requires knowledge, experience, and patience to put together the 'proper team' of persons, plus the courage and determination to keep pounding away until the desired results become a fact," Mrs. Dolbey warns.

She suggests to concerned women:

■ *Start a dialogue group in your church or neighborhood and discuss your attitudes and concerns about current problems.*

■ *Join the political party of your choice; work at the polls, or for specific candidates.*

■ *Encourage groups in which you participate to stop studying and discussing, and get active in solving problems.*

■ *Join a community center or neighborhood council. Encourage such groups to represent all people and to press for solutions to community problems.*

■ *Work in volunteer tutoring programs, particularly if you are a trained teacher.*

■ *Go back to school and learn a second vocation, perhaps in community recreation, in social work, or in counseling.*

Mrs. Dolbey also suggests that women organize or join a local Church Women United group. CWU unites laywomen of some 30 Catholic, Protestant, Anglican, and Orthodox communions in Christian witness and service.

Its ecumenicity frees CWU from denominational red tape, and its far-reaching organizational structure enables CWU to communicate needs, provide resources, and change programs quickly and effectively.

There is a place in Church Women United for every woman regardless of age, occupation, place of residence, or amount of time available. CWU needs people to sew garments for shipment overseas, to lead dialogue groups, to organize block parties, to open their homes to Job Corps girls, to give financial support, and to serve in countless other ways.

An outstanding feature of CWU is the resource material it has available on subjects ranging from adult literacy, household employment, peace, and civic responsibility to ecumenical activities.

CRUSADE AGAINST CRIME

If enough women really care, great things can be accomplished. Women of Indianapolis have proved this countless times since 1962, when a 15-year-old purse snatcher fatally beat a 90-year-old retired psychologist. The needless death sparked indignant demands that "something be done" to make the city's streets safe after dark.

The assistant publisher of *The Indianapolis News* asked one of his employees, Mrs. Margaret Moore, to find out what solutions women could suggest. Mrs. Moore promptly called together 30 leading women to discuss the matter. That was the beginning of the Anti-Crime Crusade, now a 50,000-member women's movement which fights crime and other community ills wherever they are found.

"The first six months we went to the power structure and listened to all their problems in crime preven-

tion," Mrs. Moore, the crusade's coordinator, recalls. "Then we listened to outside experts explain ways of dealing with them."

The women learned that school dropouts account for nearly 90 percent of juvenile crime, and that a high percentage of violent crimes is committed on poorly lighted streets.

One of the first projects was a street-lighting campaign. Under police protection, teams of women surveyed the lighting situation throughout the city. Then they demanded improvements. Since the project began, more than 9,000 new street lights have been installed. A study indicates that night accidents on improved streets have decreased 38 percent, and police estimate that crime has dropped as much as 85 percent in some newly lighted areas.

In 1962 a "court watcher" program was set up. Again study came first—short courses in law and the court system, led by experts in the field. Women simply observe court sessions, noting irregularities, age, race, and sex of defendants, outcome of trials, and other facts. The reports are tabulated, studied, and made available to judges. One judge called the program "the only honest evaluation we get." Court watching has resulted in several positive changes: deportment and appearance of police witnesses has improved; judges are more punctual; arresting officers are absent less often; there are fewer delays; and courthouse halls have been cleared of professional bondsmen looking for on-the-spot business.

Before the crusade tackled the school-dropout problem, 1,500 Indianapolis youngsters were quitting school annually. The current dropout rate is fewer than 800 students a year. Again the women changed the statistics. Through their stay-in-school program they provide tutoring; clothes, books, and lunch money; counseling; encouragement; and places for study. Of the more than 2,000 young people who have been persuaded to return to or stay in school, roughly half of them have stayed through graduation.

CHURCH WOMEN LEAD

Mrs. Moore, herself a Quaker, has praised the many churches which have made their facilities available for crusade work. "The former New York Street Evangelical United Brethren Church was one of the first downtown churches with which we worked," she said. "It supported programs for tenement women in the immediate neighborhood, helping them with their children, washing,

In Indianapolis, women have organized one of the most successful anticrime programs in the nation. A knit-in (above) got action on their demand for more police in the park. Court-watching (right) has improved promptness and conduct of both judges and policemen. Block clubs and "spruce up" campaigns (below) were organized by Mrs. Mattie Coney. In one cleanup campaign, 175,000 tons of trash were hauled away.

mending, providing food, staffing a playground for the children—all sorts of things."

She pointed to Mrs. Elmo (Mattie) Coney, nationally known Negro leader, as an example of a devoted church worker providing invaluable leadership to the crusade. Mrs. Coney, as "spruce up" chairman, last year spearheaded a citywide clean-up campaign in which 175,000 tons of trash and junk were hauled away. "People make slums," Mrs. Coney maintains. "Bad neighborhoods develop because individuals fail."

When demonstrations ripped the country following the assassination of Dr. Martin Luther King, Jr., last April, Mrs. Coney was in the thick of things as usual, trying to prevent violence. "Mrs. Coney believes that with every civil right there is a civic responsibility," Mrs. Moore explains. "She believes that freedom is not free, that we have to work at it every day, that no one is so culturally deprived that he can't wash his own face and the faces of his children, that you can't get culture on a moving van."

Mrs. C. B. LaDine, chairman of the crusade since 1966 and an active United Methodist churchwoman, warns that there is more to being a Christian than serving in the local church. "The rich young ruler who came to Jesus had done 'church work' all his life, yet Jesus told him he was lacking in the essential element," Mrs. LaDine explains. "He did not put God *first* in his life. A Christian woman is one who has dedicated her life—her talents, her interests, and her time—to Christ. She looks for and accepts opportunities for service in her home, her church, her community, state, and nation—not ever for self-glorification but as a responsible citizen in the kingdom of God."

WORKING MOTHERS' FRIEND

Several years ago Mrs. W. A. (Sara) Bartges saw her Washington, D.C., neighborhood change racially and economically. In many neighborhood homes, both parents worked. In others, mothers were the sole support of the family. No day-care centers were available for the children. Mrs. Bartges saw a need, and was determined to find a solution.

Shortly thereafter, in 1962, she established a day-care center for working mothers. She continues as director of the center, which is conducted in Albright Memorial Church (formerly Evangelical United Brethren). The center cares for children from two years of age through the sixth grade. A staff of eight full-time workers and nine part-time helpers cares for 135 children, but "we turn away another 10 every week," Mrs. Bartges says.

The lack of day-care centers is not limited to the the nation's capital. Today, 1 out of every 3 American mothers with children under 18 goes to work. A generation ago fewer than 1 in every 10 such mothers worked. Yet so few day-care centers are available—particularly for the low-income mothers—that close to 1 million youngsters are left to fend for themselves daily.

"The church is the logical group to fill such a need," Mrs. Bartges says. "The church should not remain closed six days a week when there is opportunity for service."

AID FOR THE BLIND

A person does not have to be a doctor to help the blind see, according to Mrs. Ellick (Esther) Russell of Wichita, Kans. Mrs. Russell, now retired, devotes her time to transcribing reading material into Braille.

Her transcriptions run from school books to Western novels. She transcribed all the textbooks for one Wichita schoolgirl throughout most of the girl's elementary and high-school years. Mrs. Russell also has transcribed into Braille parts of the former Methodist Church's *Discipline*, the Ritual for Communion, and many responsive readings for use by blind church members.

Braille transcription requires training that not all people are able to obtain. Mrs. Lloyd E. Matthews of Berwyn, Ill., who also transcribes for the blind, does so by means of tape recordings. She is one of a number of people in the greater Chicago area who tape textbooks for blind high-school and college students.

In the first three months of 1968 alone, Mrs. Matthews' group received requests from 80 students in 26 states for taped texts. Students provide the books to be taped. Business firms and friends donate tapes and supplies. The tapes are catalogued and are kept in a library, so that as many students can use them as possible. All tapes are furnished to students without charge.

"We are always looking for additional readers, particularly those able to read languages, science and mathematics books," Mrs. Matthews says. Then she adds, "It is a great joy to lend one's eyes to the sightless and thus share one another's burdens and hopes."

LOVE REQUIRES ACTION

"The harvest is plentiful, but the laborers are few," Jesus once observed to his disciples. Hundreds of projects such as those just described have been set up in this country alone, yet the need for laborers still is great. For example, approximately one out of every five families in this prosperous country has a combined annual income of less than $3,000. A recent study by the United Nations Educational, Scientific, and Cultural Organization estimated that some 50 million Americans over 15—including, perhaps, some in your community—are functionally illiterate. And countless thousands are spiritually starving to death because they never have heard the Good News presented in a meaningful way.

The solution to many such problems depends on the willingness of Christian women to obey Christ's command, "love your neighbor." Some women can best do that by teaching church-school classes, or sponsoring a young-adult group. For others it will mean community work, the Girl Scouts, politics, sewing clothes for children in Viet Nam, or changing jobs in order to serve her community better. It is the responsibility of every Christian woman to find the area or way in which she can best serve Christ, and then to *do something about it.*

As Mrs. James Dolbey has emphasized, "never underestimate the power of a woman" is a truism, not a cliche. □

Further information about projects described in the preceding article is available as indicated:

Church Women United: general information can be obtained from Church Women United, 475 Riverside Drive, Room 812, New York, N.Y. 10027.

The following are available from *The Indianapolis News* Anti-Crime Crusade, c/o *The Indianapolis News*, 307 N. Pennsylvania St., Indianapolis, Ind. 46206: *Stop Shoplifting, Directory for Teen-age Volunteers* (1967 edition), *What Is the Law for Teen-agers?, How to Get Dropouts Back in School, Open Letter to a Teen-ager, How to Light Up a City, How Women Can Protect Themselves,* and *1967 Anti-Crime Crusade Report.*

To learn more about making or obtaining tapes for blind high-school and college students write: Illinois Tape Recording for the Blind, 9911 S. Wood St., Chicago, Ill. 60643. —EDITORS

Teens Together

By DALE WHITE

ONE OF the tough tasks for every teen-ager is becoming a separate person. No one likes to be a pale shadow of someone else. Angry rebellion rises up within when we feel other people crowding us into corners we did not choose. Jane Allovio, a 10th-grader from Illinois, describes her feelings in the midst of the struggle for self-discovery:

Who Am I?

who am i?
a Peanuts character in an uncaring world.
a confused self trying to find self.
a river of tears.
one who depends too much on others.
(perhaps)
one who cares about others.
or do i?
do i really care?
do i care only for myself?
no. i want peace.
i am confused.
thoughts i must think
running about through my mind.
i am me.
a profusion of colors.
feelings that can only be felt.
who am i?

How can we speed up the process of self-discovery? I have a couple suggestions:

Butt your head against some kind of hard reality, and see how you feel and how you do. I know some young people who are growing flabby muscles and dull minds watching old movies on TV this summer. That's a good way to discover how it feels to be a vegetable.

To see how it feels to be a *person*, you have to get in the middle of some action. It may be a part-time job or volunteer community service. It may be a disciplined program of personal reading or talent development. Open yourself to other people. Bounce your ideas and feelings off the minds of others, and see how they look on the rebound.

Our youth fellowship has Encounter Groups, where a few young people meet with an adult each week and just talk. They talk about life, and faith, and parents, and what makes them angry and what makes them sad. And as they talk they find each other and know themselves.

If you want an excellent book on this, read *Man's Search for a Meaningful Faith*, by Robert C. Leslie (Graded Press, $1 for selected readings, $1.10 for study book). The adults in all the churches have been studying this volume. Your minister may have some copies available. Also, the fall quarter of *Christian Action*, the young adult church-school publication, has some good ideas.

Q&A

I am writing this in thanks to you. Last year I read in Teens Together *[March, 1967, page 45] about a work project for teens to other countries. It was under the sponsorship of Fritz Le Roque. I wrote for information, filled out an application and before I knew it, I was at a Methodist Church camp in Germany, working with the greatest bunch of people in the whole world. These are wonderful new friends that I'll have for the rest of my life. And the glorious memories I have of a summer in Europe I'll never forget. Without your column in* TOGETHER *I would never have had this experience. Thank you so very much. —L.M.*

I strongly believe God is calling us to know ourselves as citizens of a world community. Reading and satellite TV can help us to grow into this awareness. But travel is essential—not just cheap tourism but travel which allows us to work alongside those of another culture, to stop and get to know them. Fortunately, experiences such as you shared in Germany are open to growing numbers of young people. It is not too early to begin planning for next summer. Those who wish further information about youth travel opportunities are invited to write.

Q&A

We are girls in the seventh grade. We go to a small Christian school. Our problem is boys. The boys in our seventh and eighth-grade class are so unaggressive. Backward! We are always giving them hints. They catch on, but are too coy to do anything about it. Do you have any suggestions?—J.C. and R.K.

Let's face it—seventh and eighth-grade boys are generally something of a disappointment to seventh and eighth-grade girls. It has to do with who grows up fastest. You cannot make them more aggressive by nagging them. They simply are not ready for the open, spontaneous boy-girl companionship which you crave. They will come alive in the kind of vigorous group activities which let them forget their self-consciousness. Hopefully your youth fellowship will offer many such opportunities this summer.

Cartoon by Charles M. Schulz.
© 1965 by Warner Press, Inc.

"Other people put a shell to their ear and hear the ocean roar. He hears Handel's Hallelujah Chorus."

Q&A

A few months ago I took a bottle of sleeping pills. I wanted to die. My parents "love" me so much they hate me. I am the oldest of five children. Everything my sisters and brothers do gets a response of, "You're getting to be just like your sister."

They do not know it, but every time I hear that my heart flinches with a pang of hatred—hatred so strong I could kill. Often I have picked up a knife and clenched my fingers as if I were strangling someone.

So finally, one day after a bout I took the pills, and slept three and a half days. For a long time after that, my parents and friends all treated me wonderfully. I was in heaven. I could even go places. My grades went up to straight As, I got a job, and

worked hard in church. Most important, I found God, and learned to pray.

But now my parents are starting to act twice as bad toward me as before. They let me see a psychologist for a while, but soon they said it wasn't necessary. I just live in a stoic state, not feeling any pain. But I am only human. What can I do?—N.B.

It sounds as though your family is caught in one of those demonic, neurotic "games." For insight into how this sometimes works out, read Eric Berne, M.D., *Games People Play* (Grove Press, $5; Dell, paperback, $1.25). The game in this case is, "Let's all agree to hate big sister." You and your parents should go back to the psychologist and work with him until this pattern gets unraveled.

Q&A

I consider myself quite a lucky girl! My parents are wonderful, problems with brothers and sisters are not serious, and high school, for me, is going very well. Of course, I have the normal frustrations and tensions of being a teen-ager. But all in all, my own *life is a happy one.*

However, I am deeply worried about my friends. I'm sure my best friend, a girl, 15, will soon suffer a nervous breakdown. She no longer talks with her father and argues constantly with her mother. If she is afraid they will condemn her for something, she does not tell them about it. Her mother is a very "pushy" woman. This has driven my friend into hysteria. She is a moody girl and these circumstances only add to her depression. Now with high pressures from home, school, and social life she is chain-smoking and locks herself in her room.

A boy ran away for three days last week. So many kids are pressured from so many sides that they have just given up. I refuse to become apathetic, but my hands are full trying to talk sense into others. We are all intelligent students, all above average—so what has happened? I wish you could give me some ideas on how to help my friends. They are great kids. It hurts me to see them always so upset and depressed.—J.K.

The strong cultural forces which feed the problem are too big for you to tackle now. You might be able to help with some immediate needs of your friends such as: The need for a good listener—you have demonstrated the kind of sensitivity which qualifies you for that task. The need to know understanding adults—what "parent substitutes" are available to meet informally with your gang on a regular basis? The need for a "home group" of young people who meet with an adult leader every week and search out the deeper meanings of life—can you help create such a group?

Q&A

I am 16 years old and have been going steady with a boy the same age. My mother and father like him a lot. They think he is the nicest boy in the world. Now they won't let me go with anyone else.

I think a lot of another boy I met at school, and he wants to go out with me. But my parents will not let me bring him home so they can meet him. If they could just get acquainted with him, they would see what a great guy he is. But my father says nobody but my old steady can set foot in our house. What can I do?—C.M.

I'm for parents, and side with them whenever I can. But I think your folks are off base on this one. In my experience, when parents become this emotionally involved in the dating life of their young people, they usually mess things up. I would strongly encourage them to back off and let you choose your own dating companions. Of course we would expect them to raise objections if you were going out with a boy of questionable character. But they might as well brace themselves for the inevitable—you could fall in love with a half-dozen fellows within the next three years. And probably none of you will be any the worse for the wear.

Q&A

I am a Negro girl in my late teens, a high-school graduate. My problem is that I can't find any decent boys to date. All of the boys that I would want to date are in the Army, in Viet Nam, or headed there. The few that are left are going steady with someone else. I go to youth places with my girl friends, such as bowling, picnics, parties, and so forth. But I just cannot find any decent guys.

Is it possible that the majority of the young Negro boys are being killed like flies in Viet Nam?—Desperate

Viet Nam is a tragedy however you look at it. One tragic aspect of all wars is the separation of family members from each other. Another is the splitting apart of young people who should be preparing for marriage. Viet Nam is especially unjust, since an unusual proportion of combat troops are young men from poor families and from Negro families. It is not true that Negro boys are dying like flies in Viet Nam. The situation is bad enough without confusing it with rumors or exaggerations.

Girls caught in your situation in time of war have several choices, none ideal. Try to meet the fellows when they are on leave, by going to the USO dances, to YMCA events, or to other places frequented by servicemen. Go where the fellows are by joining the service or applying for jobs with the Army or Department of State, or seeking work in cities near major military bases. Wait until the boys return. All of us can pray for that great day to come soon.

Q&A

I'm a girl, 13. I have this girl friend. She went steady with this boy for about two hours. Ever since then she has been acting like she is better than me. I've known her since first grade, and we've never had a problem. I've tried being nicer to her and everything, but the communication between us is broken. Is there any way we could be good friends again? I hate to talk about it to her, because she thinks I'm making something big out of nothing.—L.S.

Do you understand what is happening? Adolescence is a time of testing new ways. New friendships are made, and some old ones broken.

The world starts looking different as each person reaches out for a new identity. When she thought of being loved by a boy, your friend probably caught a glimpse of what it might be like to be a young woman. She is not sure she wants to be a child any longer, and she doesn't want her childhood friends holding her back.

Try to be patient, and friendly as before. Hopefully your friend will come to realize that you are growing up, too. You can give her a lot of companionship as you both take the plunge together.

Q&A

Please help me. I am a boy, 15. I have a very bad problem with masturbation. For a long time I didn't

even know what I was doing, but finally I found out. I read someplace that it is very harmful to do this. Since then I have tried to stop, but I can't. Please tell me how to stop.—B.A.

I thought all that miserable scare literature was long since buried. Apparently some of it is still floating around. You need some straight facts. Send me your name and address, and I'll mail you a booklet by a recognized authority on sex and marriage.

Q&A

I am a girl, almost 16. I read about the 13-year-old girl who feels she has wasted her time taking the baby-sitting short course (Teens Together, *August, 1967, page 45). She doesn't realize how wrong she is! We recently moved to Florida. I knew no one. My mother works a full 40-hour week, so there was no way for her to get the word out for me. I hadn't taken a short course, either.*

It took about six months before I finally got a job. Now, half a year later, I sit for seven families. Apparently, the first family I sat with thought I was good enough to spread the word to another, and so on. Maybe the girl could get a start by filling in for a girl friend when she is sick or has been asked by more than one family on the same night. It is a small start, but if she is good enough, her list of families will grow.

I have decided I would like to work with underprivileged children because of my baby-sitting experience. It is very rewarding and I love every minute of it.—J.O.

As the father of five children and one foster daughter, I feel like awarding gold medals to all devoted and competent baby-sitters. In these days when grandparents live far away and domestic servants are extinct, young parents would have no way to get out for an evening's relaxation without the help of girls like you. I do think every community should have short courses or public-school instruction for girls who want to baby-sit. This could assure that the children get the very best kind of care, and what could be better training for future motherhood?

•

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. *Write to him c/o* TOGETHER, *Box 423, Park Ridge, Illinois 60068.*—EDITORS

Bishop Nall Answers Questions About

Your Faith and Your Church

Who are the 'knowledge elite'? This is a new class (remember the Elite Guards of the Nazis?) emerging in many nations. The members, trained and tested by rigorous education, are those who invent and manage new kinds of property, such as knowledge systems and scientific methods. They are not the intellectuals but those who boss the intellectuals.

The "knowledge elite" may serve society by seeing human persons as children of God, or they may join the "political elite" and the "economic elite" in a mutually self-supporting combination that is a threat to society.

What is a church 'model'? This newly popular word has nothing to do with the small-scale facsimiles of church structures, sometimes displayed when funds are being collected on building campaigns. The model is a design or pattern of an organization, with various relationships pictured. [See Revelation 22:1-5 for an ancient example.]

Aims and motives are often set forth in the model. For instance, the mission of each church in a particular time and place could be pictured in terms of beliefs, problems, and priorities for action. Some things, like the transcendance of God, do not lend themselves to description in model form.

Is money the root of all evil? Actually, a better translation of 1 Timothy 6:10 would be "The love of money is a root of all kinds of evil." It is not money, but the love of it, the treasuring of it above all other goods, the worship of the power that money gives its possessors that make such self-centeredness the basic personal and social sin. This applies to poverty as well as affluence!

We can admire the man who takes poverty on himself to demonstrate, through his own happiness without wealth, that riches do not enrich. And we can commend the other man who identifies himself with the deprived, not to make them content with their state, but to better their lot.

Jesus combined the two, yet he never glorified, as we must not, self-denial for its own sake. He became poor for our sakes, that we might become rich in the riches that count.

T. Otto Nall, bishop of Methodism's Minnesota Area, is a former editor of CHRISTIAN ADVOCATE and author of several books. He would be happy to have your questions about faith and church. Address him in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—Editors

Looks at NEW Books

SURELY Will and Ariel Durant are one of the most successful husband-wife teams ever to work together in a common career.

They met in 1913 when he was teaching in an experimental school. She was his student. When they fell in love he resigned to marry her. Then, in 1926, Will Durant became an overnight success as an author when *The Story of Philosophy*, a collection of his Manhattan Labor Temple School lectures, was published by Simon and Schuster. He retired from teaching in 1927, and for the next 40 years the Durants spent from 8 to 14 hours a day working on their monumental 10-volume *Story of Civilization*, a chronicle of how men have lived, felt, and thought through 4,000 years and 20 civilizations.

Will Durant's name alone appeared as the author of the first six volumes, but with Volume VII he decided his wife's contributions were so significant and extensive that she should be recognized as co-author. Her name, accordingly, appears with his on volumes VII to X.

The 10th and final volume, ***Rousseau and Revolution*** (Simon and Schuster, $15) deals with Europe between 1715 and 1789. Focusing on the rebel-philosopher Jean-Jacques Rousseau, exponent of the natural rights of man and patron saint of the French Revolution, the Durants face up to the significance of genius in history, of man versus the mass and the state. The Europe they write about is a Europe "ready for a gospel that would exalt feeling above thought," tired of the restraints of customs, conventions, manners, and laws. In other words, the world then was much like the world now.

The Durants write with brilliant compactness but weave in enough detail to make the reading endlessly fascinating. It is fortunate for us that completion of *The Story of Civilization* is not the end of their productive collaboration. The wise Durants have not retired. They have two other books, single volumes, in preparation.

The name and face of Madame Pandit are well known to many Americans because this sister of the late Indian prime minister Jawaharlal Nehru, the only woman to serve as president of the United Nations, has made many speeches and public appearances in this country. A lifetime of public service to India, and other lands, has made her one of the world's most important women.

Nehru, however, had two sisters. In her own way **Krishna Nehru Hutheesing** has contributed as much to India's progress as her more famous sister. It was Krishna Hutheesing who took care of the children, including Nehru's daughter Indira, who was to become India's first woman prime minister, on the numerous times various members of the Nehru family were carted off to prison during India's struggle for independence. She spent time in prison, too, and she was her brother's homemaker and hostess in New Delhi after he became prime minister.

With the help of **Alden Hatch**, Krishna Nehru Hutheesing writes about herself and her family in ***We Nehrus*** (Holt, Rinehart, Winston, $6.95). This is a highly personal look into the life of one of the world's most important political families. And because it makes the Nehrus very real it is a telling record of the cost political leadership exacts of such leaders.

In comparison, ***A Lamp For India*** (Prentice-Hall, $7.95), **Robert Hardy Andrews'** story of Madame Pandit, shines with a dim gleam that does not do justice to its subject.

In ***The New Eve*** (Abingdon, $3.75), **Kathleen Neill Nyberg** recalls an inscription on the first gate to an English castle that reads: "Be bold!" "Be bold!" is repeated on the second gate. But: "Be not *too* bold!" reads the inscription on the third gate.

No militant feminist, Mrs. Nyberg believes this could be a fitting battle

My Mother's Death

I can see that you've missed the whole point
Of death
Or you wouldn't keep saying, "She looks so natural."
This painted little woman-figure in the gaudy box
Is not my mother, and this room so decorously (and indecently)
Called a Slumber Room is not a slumber room.
It is a room for displaying outgrown bodies
And pretending they are people. These flowers
And shaded candles at the head and feet
Should not fool anyone in the least.
My mother was full of bright life, quick anger
And complete forgiving, compassion, bravery, and delight;
And when her body, wearing out, no longer served her well,
She railed and sometimes raged at it.
No, this is not she. She is far away,
But all about us still,
Savoring the new adventure, life eternal,
Laughing and caring and relishing
In a dimension we cannot conceive of.
But for the need of not offending you, I would not even go
To lay soon wilting flowers on her grave
Among the bric-a-brac of woe,
Because she does not need
This kind of remembering.

—*Thelma L. Beach*

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The Methodist Investment Fund:

Good Sense for Both Borrowers and Investors

THE ADVICE of Polonius about being neither a borrower nor a lender is as outdated today as ships that sailed the north Atlantic in the year Shakespeare wrote *Hamlet*. In our own century, economies are built on prudent lending, borrowing, and investment.

Pools of money capital make growth and expansion of churches possible, just as they do for families, business, and industry. One such pool is the Methodist Investment Fund (MIF), established eight years ago and administered under the National Division of the Methodist Board of Missions.

From an investor's angle the fund makes good sense. Its rules offer a return of 5 percent a year, but since 1965 the fund actually has paid 5.5 percent. On June 1, this year, it was increased to 5.75 percent.

More than 1,100 individuals, as well as many churches, schools, and other agencies, have put money into the fund. The largest single investment so far is a $2 million stake pooled by four colleges.

For many a struggling new congregation, it is almost impossible to raise building capital among a few member families. On the other hand, it is difficult to increase membership until church facilities are available. Although some experimental congregations have done without, most churches need a building as a base of operation.

A few years ago, someone realized that considerable investment funds were available among Methodism's many organizations and individuals. If only a small portion could be channeled into a single pool, it could provide a ready source of loan funds.

In 1960 the Methodist Investment Fund was launched by the Board of Missions with capital of $100,000 to provide principal for church building loans at reasonable rates and an attractive return for investors. Last March the fund passed the $20 million mark.

When the need arises for buildings, a church must follow careful procedures that are spelled out in the Methodist *Discipline*. Once this is done, the church can then apply for a loan directly to the Section of Church Extension of the Methodist Board of Missions, 475 Riverside Drive, New York, N.Y. 10027.

At first the fund could make loans only in small amounts. Yet, in eight years 446 churches have borrowed nearly $26 million, an average of more than $58,000 each. Largest loan to date was about $250,000.

The loans must be paid off within 10 years at an interest rate, currently, of 6 percent. Perhaps one third of the loans are to churches in their first building program, the rest to expanding churches.

"The need for the fund is greater now than when it was started," says Dr. H. Conwell Snoke, executive secretary. "We are getting more applications than we can accept, probably because of the money shortage on the commercial market during the past two years." He adds that the repayment record has been "remarkable." No church has defaulted.

An annual contribution of up to $400,000 from the Council on World Service and Finance helps to build up a reserve, which now totals more than $3.3 million. This reserve controls investments accepted. For every $1 in the reserve, $7 of investment may be accepted. No single loan may exceed 10 percent of the reserve.

The minimum initial investment is $500 and, thereafter, $250. Each investor receives a certificate of participation, which may be made out in two names to joint tenants with right of survivorship.

To keep the cost of administration low, interest checks are mailed to investors every six months and interest may not be left in the fund for reinvestment. Withdrawals require six months notice, although so far requests have been honored immediately.

Meanwhile, investors get a double dividend—the knowledge that their money is being used in good stewardship to extend the mission of the church, and a safe investment that compares favorably with others. —NEWMAN CRYER

cry for modern women, who should be willing to set out in new ways of being, seeing, and relating—but should calculate the risk and determine the cost before acting.

The New Eve is a book for women who would be Christian. It says as much, perhaps, by indirection as it says in words.

Mary Jean Irion, whose interpretations of radical theology in various magazines have earned a broad following, stops explaining other people's ideas and speaks for herself in ***From the Ashes of Christianity*** (Lippincott, $4.95, cloth; $2.25, paper).

She believes we have to do more than restate the Christian faith and reinterpret old words and ideas. A certain negation of the old framework of theology is necessary in order to release creative religious thought, she says. Until this is done, she believes, what the 20th century knows about Christianity can only be thought of as a "lingering unreality preserved in the church."

A stirring on the religious scene indicates something may be born, she says. But will the Christian church give itself as a place (or one of the places) where the new may grow?

Since the author sees the new post-Christian religion as not limited to the worship of supernatural deities—but as the affirmation of reality, the conviction that life is good and worthwhile—one may ask why she feels it should be centered in the church. "Sometimes it is easy to affirm life," she says, "and then I want to go someplace with other people and sing out that I am here in this world. I want to see affirmation acted, danced, painted, hear it played and sung. Sometimes life is hard to affirm, and when the blows of circumstances descend on me, I want to go someplace with other people and be reminded by the arts and acts of a community that affirmation is a fact larger than my private sorrow or trouble."

Theologian Dr. **Georgia Harkness**, known for making theology come alive for nontheological readers, has turned out a different kind of book, ***A Devotional Treasury From the Early Church*** (Abingdon, $3.50).

Beginning where the Bible leaves off, her selections include material by early church fathers through the middle of the second century. I cannot resist her reaction to a letter attributed to Barnabas, the companion of Paul. Noting that it quotes passage after passage from the Law, the prophets, and the Psalms, she exclaims: "As one reads his comments on these great, familiar passages, it is difficult to

escape the feeling that Barnabas might better have let them speak for themselves!" Do readers of this Barnabas often feel the same way?

The Apollo edition of *Male and Female* (Morrow, $2.95) is an updated version of Margaret Mead's classic anthropological study of man and woman and the relationships between them. It begins with the peoples of the Pacific and proceeds to people in the United States.

Dr. Mead is a distinguished, and controversial, anthropologist who does not hesitate to speak her mind. Written boldly and interestingly, this new paperback edition of *Male and Female* is a challenging study of the human condition.

In the light of flaming, riot-torn cities we ask ourselves how we got here.

For a brief time after the Civil War there was an upsurge of hope. In the South, even in South Carolina, Mississippi, and Louisiana, black politicians, lawyers, businessmen, and farmers were able to achieve the levels of their ability. Then the white backlash struck, and black people were pushed back into a servitude that in some ways was worse than the slavery they had escaped. **Lerone Bennett, Jr.** gives us an eye-opening record of the Reconstruction years (1867-1877) in ***Black Power U.S.A.*** (Johnson, $6.95). It is the tragic story of America—and Americans—not yet ready for history.

Black and White (Simon and Schuster, $5.95, cloth; $1.95, paper) tells us we still are not ready for history. In 1966 **William Brink** and **Louis Harris** made a nationwide survey of opinion among whites and Negroes, both leaders and the rank and file. What they found was an accurate foreshadowing of tragic events that have followed.

C. Eric Lincoln puts all this in perspective in ***Sounds of the Struggle*** (Morrow, $5). Dr. Lincoln, a United Methodist minister now on the faculty of Union Theological Seminary, wrote the articles and made the lectures this book contains. The question is not whether the Negro can survive in the ghetto, he says, but whether the subculture he will build there will have interests compatible to those of a society that has excluded him. "He tried to belong. Now having tasted the bitterness of rejection, he is at best ambivalent. He may no longer want to belong."

Dr. Lincoln advises young people who must build their lives in a society still unready for the future to "Have the faith to build against all the

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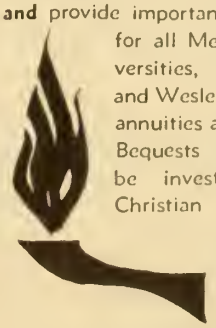

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signs and premonitions of futility. If you despair, the world is lost."

". . . and if a children's hospital were burned today and 50 babies stifled in the smoke, a cry of horror would go up from millions. But when not scores but hundreds of little children are killed off prematurely every summer in New York by the crowding of tenements, that leaves love [that does not involve itself] passive, and syrupy, and dormant."

Walter Rauschenbusch, who died 50 years ago, thought poverty, division between races and classes, and clinging to social status were religious problems that concerned all Christians. ***The Righteousness of the Kingdom*** (Abingdon, $5.95), which he wrote during the earlier years of his career, unpublished until now, shows clearly why he is called the father of the social gospel.

Then a minister to German immigrants in New York City, he said this about piety: "A lad, delicately nurtured in a pure family circle, may have the purity of innocence. A preacher, living amid vice and foulness, may have the purity of holiness. And that is the Christian purity." And: "The substitution of personal salvation for the establishment of the Kingdom of God in the teaching of the church is the cause of false asceticism everywhere. It has twisted the words of Christ out of their natural meaning."

On the church: "The only hope for the church is to push forward to accept Christ's standard of practical life and to put itself into antagonism against gilded wrong. Then it will get into trouble, and the hypocrites will decamp."

The words have an old-fashioned flavor, but their message is the message of the renewal movement.

The city child who has no chance to get acquainted with farm animals will have the next best thing in **Feodor Rojankovsky**'s lifelike and appealing drawings for both ***Animals on the Farm*** (Knopf, $3.95) and ***A Crowd of Cows*** (Harcourt, Brace & World, $3.50). The former is a picture book. The latter, introducing the concept of groups to small children, has text by **John Graham**.

Elizabeth Allen does such a good job of writing about high-school-age life that I have no trouble at all believing she once was a teen-ager herself. Actually, she has two teen-age sons and a married daughter to jog her memory, and they surely helped ***You Can't Say What You Think and Other Stories*** (Dutton, $3.95) become a highly believable collection. The setting is the large suburban high school, the bowling alley, the drive-in. Most of the characters are girls, but ***The Way Things Are*** is about Tim, agonized by a too titillating film at the local movie theater.

This is a book for almost any age from 12 up. Girls, particularly, will like it, and their mothers will read it, too, perhaps furtively, to learn more about their daughters' world.

"There is only one person a girl hates more than her mother and that's her eldest sister." Bernard Shaw may have made the statement as just another witticism, but in many families it is the truth.

Edith G. Neisser searches for the reasons in ***Mothers and Daughters*** (Harper & Row, $7.95). Her approach is forthright, yet sympathetic, and all mothers of daughters, and daughters of mothers, can learn from it.

Case histories make this a lively book as well as a helpful one.

What would you do if . . . ?

Jeanne Bendick will tell you what you ought to do in ***The Emergency Book*** (Rand McNally, $3.95). Written for boys and girls, it is crisp, specific, and sensible. Every family should have a book like this, and close to the telephone would be a good place to keep it.

"It is early spring.
The sun shines with a cold light.
Pale shadows darken the grass
And the hive of bees stirs,
sleepy and warm."

Having set the scene, **Franklin Russell** goes on to describe the fascinating, 12-month cycle of life in a honeybee colony. ***The Honeybees*** (Knopf, $3.95), with illustrations by **Colette Portal**, is a scientifically accurate, exquisitely beautiful book for children in the earliest grades.

Psychedelic art has reached the small fry, and now we have books that do things. If you tip ***The Wonderful Magic-Motion Machine*** (Random House, $1.95) back and forth, "magic motion" units will look like they are going round and round or back and forth. The story? Oh yes, **Albert G. Miller** tells about young Herbie McNally, who wanted to make snow fall. He went to visit a witch and a wizard, who were no help at all, and then he built the wonderful magic-motion machine. . . But who cares about the story? It is those parts that look like they are in motion that are fascinating, and youngsters, of course, will love them. —BARNABAS

Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

A FEW YEARS ago when the late Senator Joseph R. McCarthy from Wisconsin was trying to destroy America, we had a very clear-cut and sharp point of view regarding international intrigue. There were the good guys and the bad guys and, of course, our side was fighting nobly for righteousness while their side was trying to ruin us. They were the Russians and we were the free world.

While we have never completely changed that fundamental outlook, I notice stories about the contemporary world situation admit that sometimes there are good fellows on their side and there are bad fellows on our side. This means, I suppose, that we are getting a little more objective, a little more realistic, in our point of view.

But the great conflict between East and West is still very much with us, and it is a gold mine for many a writer. One of our most successful novelists, **Leon Uris**, has used this theme in **TOPAZ** *(McGraw-Hill, $5.95)*. Uris knows how to tell a story, a skill not all modern novelists have.

I was in a synagogue for a speaking appearance one evening when a Jewish leader next to me began discussing Uris' earlier novel *Exodus*. He said it was a kind of Jewish western. The remark was apposite because it described Uris' flair for action writing.

Topaz is the story of some Americans and a French diplomat who is out of favor with his government. They are striving to save the world from a communist plot to destroy it. One of the Russian agents defects and finally persuades those who have been close to the case that he has spoken the truth in his revelation of a communist plot with the code name "Topaz." It begins with the Cuban danger and the discovery of missile bases.

But the real revelation which the Russian confesses is that the apparent conflict of interest between the Chinese and the Russians is simply a false facade to mislead the Western world. The West which has felt itself fairly safe because of this intercommunistic civil war would wake up one day to discover there is no civil war within the communist world at all. Then the whole power of those two immense nations would be aimed at destroying us and our allies. Of course, those who discover this truth have a hard time convincing others.

This is the general outline of the plot which moves from America to Europe to Africa and involves the fate of all mankind. There is a great deal of cheap political activity involved, but there is also honorable, conscientious statesmanship. General DeGaulle appears as no hero, but then he scarcely has that appearance to Americans anyhow. I doubt that this will be considered Leon Uris' best, but it is a lively yarn and easy to read.

I have read Ellery Queen's mysteries occasionally and found him among the half dozen or so eminently satisfactory mystery writers. You know, I suppose, that Ellery Queen is really Frederic Dannay and Manfred B. Lee. I am impressed always when two men can write a book and these two have been at it for over 91 volumes. I turned expectantly therefore to **POETIC JUSTICE** by **Ellery Queen** *(New American Library, $7.95)*.

This is a volume of short stories by famous poets from Geoffrey Chaucer to Dylan Thomas, and I did not know that so many of these famous poets also had written mysteries. I knew that G. K. Chesterton had created a famous detective in his Father Brown stories, but who would have guessed that Henry Wadsworth Longfellow had written a mystery? One story is a lost, unpublished work of Edgar Allen Poe. A few are first-class crime and detective fiction.

Some, I think, were chosen simply because of the authors' names. Otherwise, I doubt that they would have much chance of being published today. However, most show the immistakable touch of a master's pen. If it is below your dignity to read a plain crime story, it certainly will salve your conscience to read this book for the names of the writers guarantee respectability. I have never been much bothered by this problem, but I was immensely intrigued to see what fellows like Ogden Nash, William Butler Yeats, and Stephen Vincent Benet would contribute in this field. I feel safe recommending a collection of short stories because there is bound to be something to interest you.

Let me call attention to another, older book by a writer who contributed a great and interesting study of some of the new theologians of our time. He writes for *The New Yorker* which in itself says something about his ability. I thought that his studies of theological stars were absolutely tops. I am speaking of **DELINQUENT CHACHA** by **Ved Mehta** *(Harper & Row, $3.95)*. If you presume that chacha means a dance, you are wrong. The word is the Indian term for uncle, and the story is about a ne'er-do-well member of a large Indian family.

Most of us have known people like this delinquent uncle. He never can make a living although he always had sure-fire plans for the future. Somehow they always missed and he would plunge deeper into debt. But his proud family always bailed him out. The nephew who tells about him is leaving India to go to Oxford as a student. To his surprise Delinquent Chacha goes to England also and is received as a member of a wealthy family. He gets into debt and is sued, but always he lives with the spirit of Micawber that something will turn up. It usually does. He is no flaming Indian nationalist at war with the world and against colonialism. He has, on the contrary, a deep nostalgia for British control of India and its way of life.

Anyone who has been to that unhappy country recently and observed its problems will feel that Delinquent Chacha had a point. □

Chemical Engineer in Ketchikan

THE ROLAND STANTONS of Ketchikan, Alaska, chose their homesite largely "because of the tremendous view," buying the acre and a half from the U.S. government for $130. It was sold with the stipulation "that we build a year-round livable dwelling."

They began with little money, Alaire Stanton recalls. "Rentals in our small booming town were outrageous, and Roland had some spare time. I did the design by taking floor plans from magazines and changing them around to suit myself. Roland did his own drawings for the construction."

After that, the couple worked almost seven years, building the house themselves.

The Stantons' Alaskan adventure began in 1954, the year after Roland received his B.S. degree in chemical engineering from the University of Washington in Seattle. Today, with Roland's position at the Ketchikan Pulp Company's $60-million plant five miles away, the Stantons are in Alaska because the work is agreeable, the pay adequate, the community friendly, the future one of challenge and opportunity.

"Besides," Alaire adds, "we don't have traffic snarls, freeways, smog, very many people, or much crime and delinquency."

In a way, Roland Stanton is a pioneer, the kind the nation's 49th state needs by the hundreds of thousands.

At 36, he is a well-educated, energetic man, active in church and community affairs. A compulsive hobbyist who knows how to work with his hands, he frankly admits: "I am *too* busy, a young man in a hurry—and I have an ulcer."

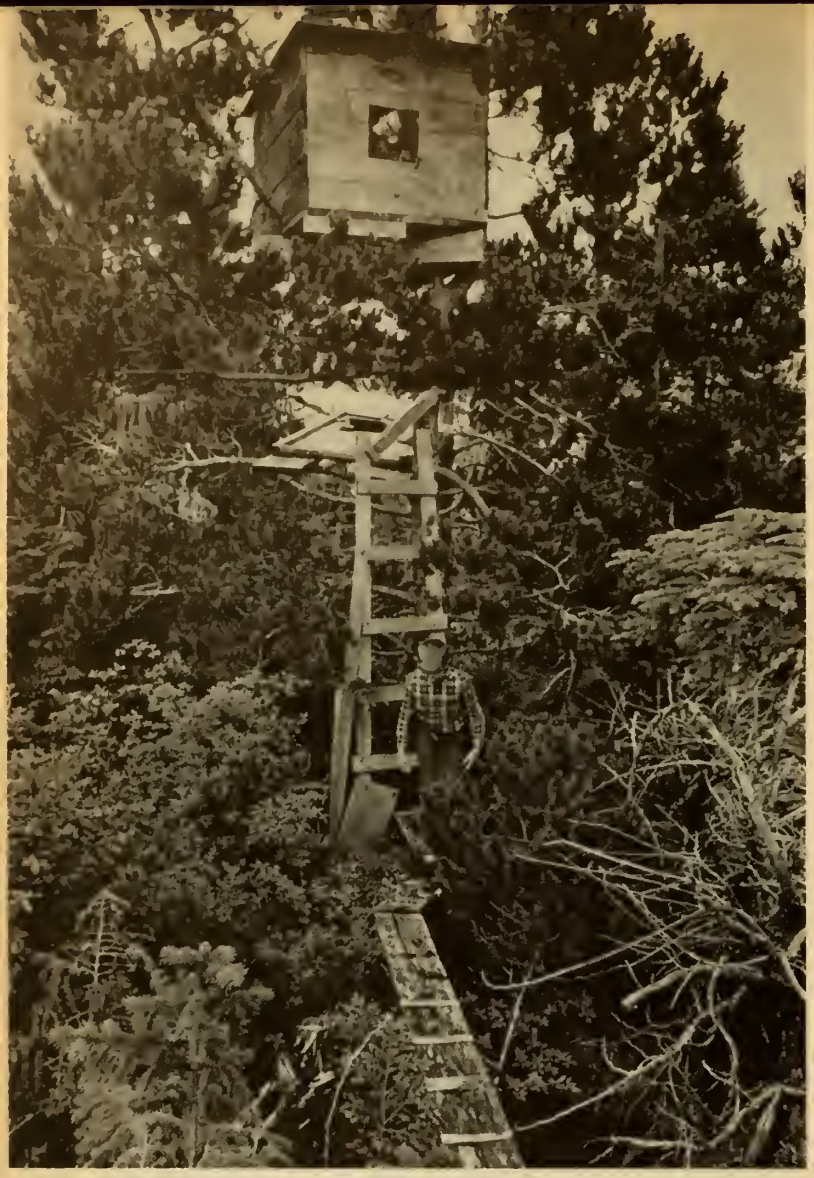
This does not mean, however, that there is no time left for the children, for wiener roasts on the high patio, for greenhouse gardening, for beekeeping and chess, for those vacation trips that take the family "out" into other states of the USA. Not that there isn't enough to see in Alaska.

"This is a big, *big* state," says Roland. "Few people realize just how big it really is."

Wearing hard hat and life jacket, Roland Stanton directs engineers and technicians who work on technical process problems at the Ketchikan Pulp Company, a major producer of pulp for rayon, cellophane.

Action on the job and home fronts: At the pulp plant Roland climbs atop a tank car of sulfur dioxide, a liquefied gas. "The car was leaking and we were trying to empty it before the leak got worse," he says. Meanwhile the Stanton youngsters work out on ropes in their front yard. Less than five years separate the oldest and youngest. Bruce is 13, Myra, 12, Ralph, 10, and Loren, 9 years old.

"One advantage of the children's ages," says Alaire Stanton, "is that we can do so many things together."



Roland spent 3,000 hours building the home but had spare time to help the Stanton children with their tree house. They're in Alaska bush, similar to the growth that once covered the homesite.

In his greenhouse, Roland explains, he has grown "corn, pumpkins, tomatoes, cacti, watermelons—in short, many plants the children would not see otherwise." The soil is drained muskeg.

IT GOES WITHOUT saying that the Stantons take a great deal of pride in their self-built home among the pines, cedars, and hemlocks of southeast Alaska. They have the lofty Coast Mountains to the east, the seascape, a nearby island and lighthouse, the oceangoing ships that pass day and night across the watery horizon of their big "front yard."

But the important thing, one to the other, is the family unit which includes four children who are growing up with a new state. It would be the same elsewhere, regardless of location or scenery.

In Paducah or Cleveland, it is likely that Roland still would be a church leader as he is in Alaska where he has served as a lay member in four annual conference sessions, and as lay leader of the entire Alaska Mission of The United Methodist Church. In community affairs, he is one of seven men elected to his borough assembly, a position comparable to that of councilman in most American cities.

Alaire is president of the Woman's Society of Christian Service of the Ketchikan church, and is Alaska secretary of Christian social relations.

"Recently," she says, "I was away from home for nearly two weeks to attend a church conference in New York. The family functioned very well without me. Roland and our daughter, Myra, shared the cooking honors, and the three boys pitched in."

The New York trip was an exception to her rule, however. "Since the children are rather close together in age and will be grown almost all at once, I try to be home when they are home. I schedule my meetings and shopping for daytime when the children are in school. I'm usually home at night, since Roland has a very heavy evening schedule."

Alaire and Roland say they want the children to become adult leaders in whatever field they choose.

"They'll need faith in themselves and their abilities, and faith in God," Alaire believes. "The best way we can help them is by our own example."

—Herman B. Teeter

Fun with a relic from Alaska's past: Igniting black powder in a century-old Indian-trade cannon found buried in the yard, the Stantons boom a salute to a passing ship. However, Roland says, ships plying the Inside Passage do not acknowledge "because they are too far away."

When outdoor leisure calls, the family takes to the patio, built 4 to 10 feet above ground. The table, used for picknicking as well as cannon-firing, is from a spruce burl and is similar to coffee tables Roland once made and sold, not too successfully, at $35 to $75 each.

'PLEASE REMEMBER TO BE NICE!'

By
Margaret Woolington

ELMER WAS the biggest circus elephant in the world. He was so big he completely filled one small circus tent. But he had a memory the size of a peanut.

"Please remember to be nice," Mr. Whistle, his trainer, would say. That was all Mr. Whistle ever asked of Elmer. But once Elmer got inside the main tent, the only thing he could remember was how much he liked the excitement of the parade around the ring. The big drum going boom-a-zoom, boom-a-zoom in his ears, colorful acrobats whirling, smiling jugglers tossing shiny hoops into the air, the noisy crowd, and the flashing spotlights would make Elmer forget his tremendous, stupendous size, and he would suddenly become very light-headed and giddy.

Quite often, Elmer would reach into the audience and grab a bag of peanuts from a little boy's hand, or he would give one of the ladies a friendly nudge with his trunk. This would upset the boy or the lady, but even more, it upset the owner of the circus. Mr. Whistle would have to apologize, and Elmer would be warned. On an afternoon when Elmer had been exceptionally bad, the owner said, "Another day like this and that elephant will have to go."

Elmer didn't really understand what Mr. Whistle was trying to explain. He loved being a part of the parades when he was gaily draped with purple-satin covers and silver tassels that swung back and forth. He really liked the children who threw him peanuts and popcorn. He tried to remember to be nice, but it just didn't seem important.

That very evening Mr. Whistle was called out of town, and he left quickly on the earliest train. From time to time, the circus people would look in at Elmer and ask one another:

"Who will feed Elmer tonight?"

"Not me," each one said. "That elephant is too big, and if he gets excited, you'd better watch out!"

So Elmer stood lonely and hungry through dinner time, and through the night. He could not sleep and there was nothing to do but remember.

The next morning when Mr. Whistle returned, Elmer was so glad to see him he swept Mr. Whistle's little green hat from his head and waved it about. Mr. Whistle laughed as Elmer tried to put the hat on his own huge head.

"Oh, Elmer, that's a good trick," said Mr. Whistle. "If only you could do that during the show, everyone would laugh. And just maybe it would help you remember that you are the biggest circus elephant in the world—too big to take peanuts from little boys and bother ladies."

Could remembering be fun? As Elmer settled the hat on his head he decided to give it a try.

That afternoon while Elmer and Mr. Whistle were waiting outside the

main tent for the show to begin, Mr. Whistle turned to Elmer and said: "Please remember to be nice."

Just then the band started up and all the circus people moved away as Elmer entered the ring. While the cymbals crashed and the ringmaster shouted, Elmer looked at the little green hat—and he remembered.

He lifted the hat from Mr. Whistle's head and began to wave it about. The crowd laughed and clapped as he tried to put it on his own head. Elmer was very happy and the most wonderful thing happened. He never forgot who he was.

When the show was over, all the other performers came to give Elmer a pat. The circus owner smiled.

"Elmer's trick with your hat was great," he told Mr. Whistle. "And he can stay if he behaves the way he did this afternoon."

"He will," said Mr. Whistle, who had the biggest smile. "We can count on Elmer!" □

THE GIRAFFE

A giraffe, thinking it might be fun,
Started counting his spots—one by one.
He might have persisted
But his neck got so twisted
That he wished he had never begun.

—Winnifred J. Mott

ANIMAL PARADE

ONE DAY this summer it might be fun to create your own miniature circus parade of bottle cap animals. For an interesting variety you would need to collect several bottle caps, pipe cleaners, glue, and assorted beads, buttons, sequins, and felt scraps.

The bottle caps covered with felt are the bodies of the animals. Glue the pipe cleaners in place for the legs and neck (an especially long one would be a giraffe). Use a large bead attached to the neck for the head. Decorate the bodies with glitter or sequins and you are ready to be the ringmaster for a fun parade of some very rare animals.

—Lois Hoadley Dick

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Letters

Together Compounds Confusion

JOHN W. MALLERY
Arlington, Va.

Through the encouragement of our pastor, my family subscribed to TOGETHER, "a good Methodist-family magazine." Now, not only am I deluged by the public press with the Rap Browns, the Stokely Carmichaels, the Father Groppis, and the "hell no we won't go" elements, but I'm subjected to their support in TOGETHER.

Be it ever so subtle, I cannot condone supposedly responsible elements compounding the confusion among the people of this country regarding its national policies.

Reporting the church's stand on conscientious objection is one thing. But reminding our young people who refuse to be drafted that "draft dodging is not an extraditable offense, and some have temporarily avoided military service by going over the [U.S.-Canadian] border" is something else. [See *Conscientious Objectors: What the Law Allows,* April, page 23.]

Pointing out whom to contact for assistance in avoiding the draft, and encouraging us as taxpayers to be conscious of the fact that our tax dollars are being spent, in the extremist's cliche, "to develop and use even more efficient napalm by which children and women and old people are being killed" [see *Why We Stress Social Concerns,* March, page 17]—these to me are not acceptable as the proclamations of a responsible group.

He Sees 'Racism in Reverse'

E. M. EVERSON
Beaver Dam, Wis.

Having subscribed to this magazine for many years and working in Methodist churches more than 40 years, I now find myself seriously at odds with the extreme and untenable positions taken by Methodist leaders and your magazine.

I feel the Methodist position being forced upon us by the church leaders as being racist in reverse. Your magazine and the utterances of other church leaders make it sound as though all whites are Negro haters and all Negroes are wonderful Christians. We both know how false this is in reality.

Let's be fair with the whites, too. I am certain we have prejudiced whites, but they are not as bad as the Rap Browns, the Groppis, the Carmichaels, and other advocates of black power. I surely do not consider myself, or whites as a group, or our church, as being without blame. I *do* object to the inference that all Negroes are perfect.

I feel our Bishop Ralph T. Alton is guilty of gross misconduct in going to Milwaukee as the bishop of all Wisconsin Methodists and endorsing the lawless tactics as well as the unchristian (in my opinion) actions of Father Groppi and his followers.

I have seriously considered leaving The United Methodist Church, but realizing that this misguided conduct is not the fault of the church but of a few extremist leaders, I feel I can wait for the sickness to abate.

In the meantime, I cannot support your publication.

Every County Needs Counselors

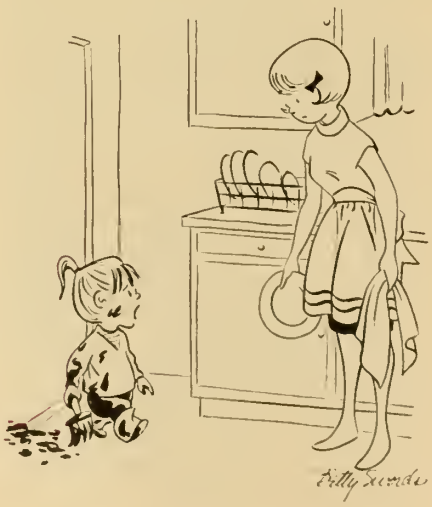
GRAHAM R. HODGES, *Pastor*
Emmanuel Congregational Church
Watertown, N.Y.

Thank you for *Doug, Dick—And Viet Nam* [April, page 20]. The draft is the most serious issue facing our teen-age sons today. Concern for it begins when they are far less than 18.

Draft counseling services to provide both technical information and discussion of philosophical and religious issues are badly needed, yet most communities have not provided them. In every county, as available as the nearest draft board, there should be an interfaith, community counseling committee, with a 24-hour telephone service.

To your listing of information sources in *Conscientious Objectors: What the Law Allows,* I would add one more. The most experienced, trusted, and impartial group in the counseling field is the American Friends Service Committee. Churchmen interested in meeting the serious obligation to our sons should write Mr. Robert Bird, director of Draft Counseling Services, AFSC, 160 North 15th Street, Philadelphia, Pa. He can provide suggestions on how a counseling service can be started and will provide the inexpensive AFSC draft-counseling kit.

We adults have little idea how many boys, especially among the poor, can be aided by just a little bit of accurate information at the right time or by a long talk by an understanding adult not trying to recruit either for the army or for pacifism.



"That Mrs. Smith was rude to me!"

Adding to the Answers

MRS. LELAND KEEMER
Roaring Spring, Pa.

In his April article, *Doug, Dick—And Viet Nam,* Winfield S. Haycock presented seven answers to the question, "What can you and I do for peace?" I would like to add to some of his answers.

His first answer was "Believe in Jesus Christ," and he quotes: "Blessed are the peacemakers, for they shall be called sons of God"; and "Love your enemies and pray for those who persecute you."

I would add (from Matthew 5:21-22): "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire."

Is Jesus here not only underscoring the Old Testament admonition "You shall not kill," but at the same time going far beyond that to say that *attitudes* can be just as wrong? Why are we as Christians afraid to go all the way with the Christ? Why are we afraid to stand up and say, "It is wrong to kill!"

If God is the father of all mankind, we are brothers—each having as

much value in the eyes of God as another, Viet Cong or American.

To Mr. Haycock's sixth answer, "Read all you can," I would add: Read *Vietnam: Lotus in a Sea of Fire* (Hill & Wang, $3.50; paper, $1.25) by Thich Nhat-Hanh, a Vietnamese scholar who has a way of peace to offer, and *In the Name of America* (Turnpike Press, $2.95), a shocking book which should move Christians to action.

To Mr. Haycock's seventh answer, "Declare yourself. Exercise the freedom we are fighting for in Viet Nam. . ." I would suggest that after he reads *In the Name of America,* he will question whether we *are* fighting for freedom in Viet Nam.

Creed Does Not Justify War

ROSS A. COBB
Fishkill, N.Y.

I cannot resist the call to bring to your attention an absolutely false statement by Winfield S. Haycock in his April article *Doug, Dick—And Viet Nam.* The statement I challenge is on page 22 and refers to that part of the Methodist Social Creed printed on page 20. "The statement," says Mr. Haycock, "does not deny the possibility of a just or justifiable war."

The Methodist Social Creed does not do any such thing! As a matter of fact, the creed is based upon the stand taken by the historic peace churches, all of whom reject war in any shape or form. One should note also that the creed itself "asks and claims exemption by *legal* processes from all forms of military preparation and service for all *religious* conscientious objectors, as for those of the historic peace churches." (Italics mine.)

This statement in itself rules out individual objections which are not founded upon a religious principle which has been made known well prior to the draft call. By its reference to "historic peace churches," it also rules out picking and choosing *which* war is "just."

There is no such thing as a just war any more than there can be "just" murder. The closest thing to a just war is an unprovoked war of simple defense.

Contributing to Anarchy

WALTER W. GOLDEN
Elkhart, Ind.

The report on *Greenwich Village Church Votes 'Peace' Status* [May, page 13] certainly makes one wonder what that church really stands for. When a church flagrantly violates the laws of men and prescribes ways to circumvent the law in draft procedures, it makes me somewhat indignant.

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it is a moral and religious crime to shut the door on these conscientious young men who evade the draft implies that everyone who has served in the armed forces or who supports our fighting men is not conscientious. My only comment is that Pastor Schaef speaks only for himself.

I would remind the pastor and the quarterly conference of Washington Square United Methodist Church that accepting the premise of obeying only certain laws of the land contributes immeasurably to a condition of anarchy. If this state of disorder occurs in the future, I wonder how the quarterly conference and the pastor will react, knowing that they helped create it.

Artist Not Unknown

MRS. AGATHA PHILLIPS
Jamaica, N.Y.

You published the mural of *The Miracle of the Marriage in Cana* in your December, 1967, issue [page 35], saying that it was "by an unknown artist." Actually, the artist *is* known. He is Wilson Bigaud, and he completed this mural at Holy Trinity Cathedral (Episcopal) in Port-au-Prince, Haiti, in 1951. His son is carrying on his work at Port-au-Prince's Holy Trinity Episcopal School.

I go to the cathedral every second Sunday as I work on the Grace Lines' ship *Santa Rosa.*

Incidentally, a picture postcard of the mural, distributed by the cathedral, titles it *The Marriage Feast at Cana in Galilee,* slightly different from the title you published.

Clerics Blew Their Cool

DAVID ROSS
Newkirk, Okla.

I enjoyed studying *What You Think About Viet Nam* [May, page 16], the report on TOGETHER's opinion poll. The response of the clergy was especially illuminating. They so consistently and emphatically cast their votes against war as to leave little doubt as to their convictions as men of peace.

This would have been most impressive had you not so adroitly caused them to blow their clerical cool.

The tricky question was disarmingly simple, its answer so universally appealing, and its position in the list (No. 3) so unimpressive that you tripped most of them.

The question asked: "At this time do you think the United States should begin to let South Viet Nam take on more responsibility for the fighting of the war in Viet Nam?"

In the light of the clergymen's eager affirmation of No. 3, their passion seemed mostly to say: "Let the South Vietnamese take over the killing; we just want out. We just don't want to be involved—anywhere!"

What a control question!

Was Poll Representative?

MRS. C. L. WINN
Alpine, Texas

Do you honestly think a ballot of 4,298 TOGETHER readers represents the thinking of the majority of Methodists on the Viet Nam war? Or would the majority of Methodists be people like me, too busy with all the trivial things, such as teaching a Sunday-school class, raising a family, or being a den mother, to express their thinking on your questionnaire?

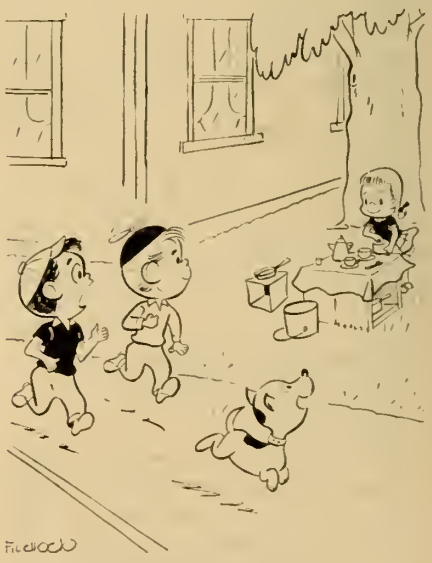
The war in Viet Nam is wrong *if* we could forget all past history and if we had to live only for today. But there was a yesterday and there is a tomorrow. Did not Jesus say, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . . ?" Everyone knows you can't preach the Gospel in a country ruled by Communists.

Another Poll Requested

RICHARD H. PARVIN
Clearwater, Fla.

Your report in the results of your opinion survey, *What You Think About Viet Nam* [May, page 16], was objective and illuminating. Now I have a request which I hope you will consider with every effort at open-mindedness.

I often hear Methodist laymen complain that our "national offices"—including TOGETHER—have been taken over by extreme liberals and that there



"Don't play house with her—she never stays at home, she just wants to run around to candy shops and soda fountains."

is no representation permitted from sincere and thoughtful Christians of more conservative persuasions. Would you be courageous enough to prepare a survey similar to the one on Viet Nam (except avoiding ambiguous questions like No. 1 in the earlier poll) to sound out Methodist lay and clerical grass-roots convictions on current matters of integration, riots, and crime? I would like to help suggest questions for such a survey which would help to shed light on attitudes of our people.

Start Sex Education Early

JEHIEL S. DAVIS
Van Nuys, Calif.

Dr. Dale White's article *How to Develop Healthy Sex Attitudes in Your Children* [April, page 43] is good, but in our family we go further.

The formula my parents and my wife and I have used is based on giving the children from infancy full and true answers to all questions asked. There is no postponement for age or any stage setting for so-called intimate questions. There is full familiarity with father, mother, brother, and sister nude from infancy to adulthood.

With interest and understanding the elder children felt the prenatal movements of their brothers and sisters. Understanding nature from infancy, they found nothing strange or startling about it. They respected their bodies and functions and knew their proper use and care. There were no brain-shrinking lies about the stork (or Santa Claus), and the children were permitted to see bad movies and pictures under the critical ridicule of their parents and elder relatives.

Our methods are based on truth, full understanding, and the two most important items—parents whose example is based on love.

'Model Approach' Excellent

MRS. LAUREN L. SCHWISOW
Hinsdale Health Museum
Hinsdale, Ill.

On behalf of Director Elizabeth Lundy and all of us here at the Hinsdale Health Museum, I am writing to express our genuine delight with Barbara Goodheart's article *A Model Approach to Sex Education* [April, page 47]. It is most excellently done.

Personally, I am doubly proud because my family is an active contingent of Hinsdale United Methodist Church.

On Lighting Candles

PATRICIA JOHNSON
Winona, Minn.

If everyone lit a candle like Thelma L. Beach in *My Gift From the Parish* [May, page 42], what a bright world this would be.

Challenging Easter Message

MRS. JOHN A. MORGAN, JR.
Lake Charles, La.

I wish to express my thanks to John Lynn Carr for *Lazarus, Come Out!* in the April issue [page 18].

The article was both stimulating and impressive, so much so that the Easter message presents more of a challenge to me this year than ever before. Thanks be to God for this type of writing.

Scripture Speaks for Itself

MRS. HOWARD MAYNE
Little Hocking, Ohio

I want to commend you for including *Lazarus, Come Out!* by John Lynn Carr in the April issue. This sermon is certainly one to give hope and encouragement to people of today. We need to be told that Christ can loose the bindings and set us truly free. If we are not very careful, we are going to lose the message of the Gospel, the truth of why Christ died, and the glory of his resurrection.

At the same time, I wish to comment on the article by Harry T. Cook II, *The Real Presence* [page 32]. Since when is the Scripture not capable of speaking for itself? Do we need "theories" to explain the Word of God? If my Christ did not have a bodily resurrection as stated in the Word, then the Word is a lie and so is God a liar, and we have no hope of a future resurrection and eternal life.

I cannot have a memory of something that has never happened in my life, and I had no memory of Jesus Christ until he revealed himself to me and I saw my need to be lifted from my life as it was and into a greater life. I thank God that through the baptism of the Holy Spirit, Jesus Christ has been revealed daily to a greater depth than I had ever imagined. These experiences are not memory, they are reality.

'Best Thing Ever'

MRS. GRADY PHILLIPS
Portland, Oreg.

The sermon *Lazarus, Come Out!* is the very best thing I have ever seen or read in TOGETHER. I hope there will be more like it as time goes on.

I always enjoy your magazine, but this is so outstanding and thought-provoking I felt I must write and tell you.

Jesus: More Than a Memory

B. S. PITSINGER, *Pastor*
Garden-Keen Mountain Charge
Oakwood, Va.

As an ordained United Methodist elder, as is Harry T. Cook II who wrote *The Real Presence* [April, page 32], I must take a position both for my church and the New Testament, both of which

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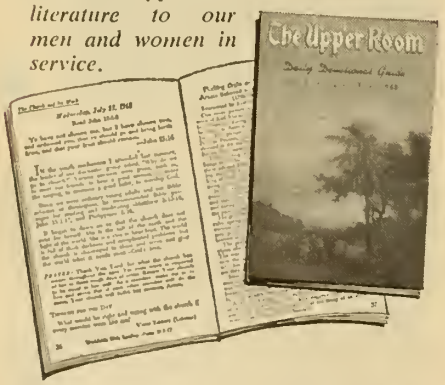

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contradict Mr. Cook's article about Jesus being just "a memory"!

Methodism's third Article of Religion, *Of the Resurrection of Christ*, still says: "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."

I supposed all United Methodist ministers and laymen accepted this even now. I do!

But if, as Mr. Cook states, Jesus really didn't appear in person after his Crucifixion but only a "remembrance" of him, an illusion, a figment of his followers' sweet memories and imaginations, what caused such a tremendous change in Saul of Tarsus on the Damascus Road? Just a recollection that he had done many things contrary to the name of Jesus of Nazareth? Did he meet only a *memory?*

Was it just a hallucination that Thomas had when he heard someone say, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless but believing"?

And what of Paul's word reminding the Corinthians that the resurrected, living body of Jesus was seen not only by a few women and the frightened apostles but also by more than 500, many of whom were still alive when Paul wrote? If one believes the Gospels, there are 11 distinct accounts of Jesus' bodily appearances after his Resurrection. He continued, according to Scripture, 40 days on earth, taking again that life which he had laid down in order that his followers and the whole world might be convinced of the completeness of his triumph over the grave.

God help the people of today who call themselves after his glorious name and yet believe not what others have seen and attested to seeing. If Jesus is just a "memory," then we certainly have nothing at all to celebrate at the time we call Easter! Or any time!

'Liberal Voice' Appreciated

MILTON B. CLARK
North Royalton, Ohio

I appreciate the interpretation of the "risen Lord" given by Harry T. Cook II in *The Real Presence*. It is too infrequent that a liberal voice is heard on this subject.

Personally, I find the Easter season both inspiring and frustrating: inspiring because the church seems to be at its spiritual peak at this time, frustrating because too often it continues to express itself in dogmatic terms.

I believe that an increasing number of people in the church today are becoming dissatisfied with traditional interpretations. I am thankful that TOGETHER is not a narrow-minded magazine, and I find the expressions of liberal views which appear from time to time extremely refreshing.

Thanks for Taking Stands

MRS. DON E. GILLASPY
Kokomo, Ind.

I am writing this to thank you for the stands you take on many current issues. I have been reading in the May issue the letters you received on your earlier *Viewpoint* article, *The Closed Mind* [March, page 15]. I agree with the views you had expressed.

I feel that many Methodists are hypocritical and really don't practice what is preached. People really don't want change in their lives or a sense of peace either. They don't lay down their lives before the Master and let him work through them. As a church we need prayer and a deeper concern for others.

Thank you for your wonderful magazine and the work you do.

Only One Side Seen

MRS. R. S. TITUS
Bryan, Texas

When the person in charge of subscriptions to this magazine in our church called me to ask me to renew, I refused, saying that TOGETHER is too "far out" for me. (She said, incidentally, that several others had refused for the same reason.)

I now have received what probably is my last issue, and I decided that in fairness I should tell you why. A letter in that May issue from Hugh F. Henry (see *Editors' Minds Closed*, page 68) expresses my feelings exactly, when he describes the editors' minds as "closed, locked, and barred."

An open mind is one which can see both sides. You see only one.

Prayer: The Way to Christ

NINA FISCHER
Bowie, Md.

The very last line of *Have We Outgrown Prayer?* [May, page 54] from Pastor Roger Bourland's sermon is to me the whole thing in a nutshell! It reads: "And I don't think you can find Christ without prayer."

I pray as a way of life, driving the car, doing the dusting, getting my groceries. And in my beloved young church I go into the prayer time with the same ease that my window curtain now is moving in the open window on this warm beautiful day. Prayer is my great strength.

But I also attempt, in my own limited way, to act out my prayers.

The Torah:

Guidebook of a People

THE people came faithfully to their synagogue in the city of Darmstadt. On every sabbath day the custodian unveiled a scroll, and the Old Testament Law was read to the assembly. Then the Nazis imposed a "law" in Germany which made scapegoats of the Jewish minority. And their synagogue was demolished. In the rubble of World War II a search team recovered this handsome, late 18th or early 19th-century Torah scroll in a buried vault behind an old foundation wall in Darmstadt. The beautifully inscribed scroll, made up of 54 sheets of parchment and extending 112½ feet, now is displayed at United Methodist-related Iliff School of Theology in Denver, Colo.

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